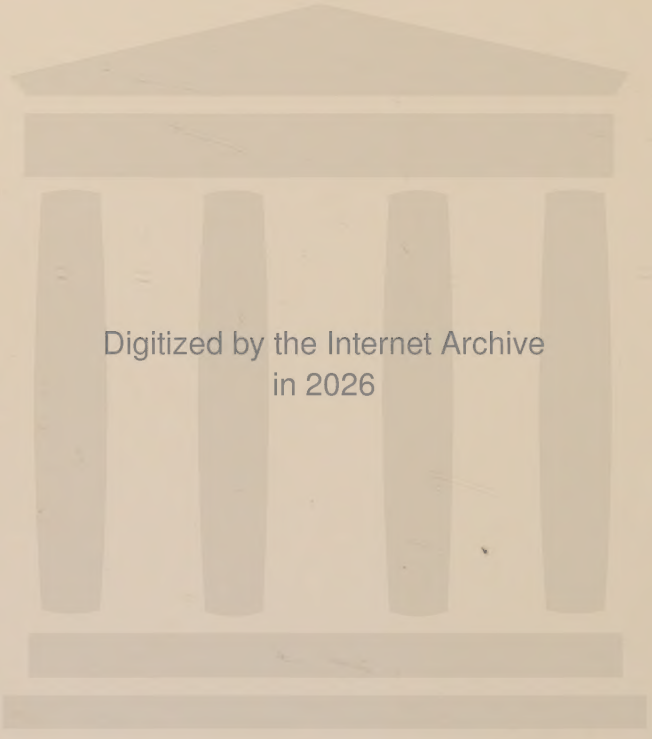
THE HEALING OF THE NATION

J. W. STEVENSON

T. CRICHTON MITCHELL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THE HEALING OF THE NATION

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THE HEALING OF THE NATION

THE SCOTTISH CHURCH AND A WAITING PEOPLE

A Symposium

EDITED BY THE

REV. J. W. STEVENSON, M.A.

"... And the leaves of the tree are for the healing of the nations."

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WITHDRAWN

PREFACE

"AN idealism of action that is devoted to creation of a future instead of staking itself upon propositions about the past would be invincible."

In spite of their bias, these words of Professor John Dewey in his Edinburgh Gifford Lectures are an expression of the spirit that is going to animate the Church of to-morrow, the spirit behind Christ's own words—"He that doeth the works shall learn of the doctrine." But we shall need a new kind of Church to embody that spirit in the midst of our complex modern world.

The people are still waiting for the Church to venture out upon the dark waters of contemporary life. But they see pathetically little initiative, and almost no moral leadership which touches the root of men's problems. Between the preaching of Christian principles and our daily perplexities there is a great gulf fixed.

Christ never intended each poor soul to work these "principles" across that gulf on his own. Christ nowhere suggests that the entrance of the Spirit into a man's life solves his problems *automatically*. Yet that is just what we are tacitly assuming.

What Christ does bequeath to us is a creative fellowship in which the Spirit can become increasingly operative. It is only through such fellowship that the Power of God will become organic to all human activity. That is how the gulf between principles and individual perplexities is to be annihilated. And that is the work

of the Church. No dictatorial spiritual leadership can ever do it—it is too fine and too intimate.

But what do we know of this creative Fellowship of the Holy Spirit? Where do we find that fusion of life and life? Where is the corporate upbuilding of a Christian community?

We seem to be oppressed to-day by the "inevitability of gradualness" in our Christianity, forgetting that evolution itself is a process which moves in jumps rather than in curves. How much more reasonable to expect the conscious co-operation of human lives with the Divine Power to result in the turning of things upside down.

But first we must learn to discipline ourselves in this spiritual commerce which is also the commerce of working experience. It is the absence of this very fellowship that is maiming our Christian initiative at the heart.

There is in our Church a minimum of personal evangelism—the passing over of living faith by lives at white heat. There is a minimum of creative action. And therefore there is a minimum of Christian "disturbance" in the nation's business.

If our national Church in Scotland were compact of living "fellowships," with their fingers on the pulse of the country's affairs, and with fearless ministers at their head, she would at once assert her influence in the nation. Her leaders would be "prophetic" because they would speak from the immediacy of a people's experience. Their words would be warm with human intimacy. The leadership would be real, for it would rest upon the Scottish heart and the Scottish mind.

Only thus, in a fresh and consecrated mastery over

the facts of life, can the Scottish Church bring healing of body, mind and soul to our distracted Scottish nation—and through the nation to the world outside. The people are waiting for a Church " big " enough and bold enough to create the future, for a fellowship of spiritual action. And the eyes of many are grown weary with watching in vain.

To proclaim liberty, to bind up the broken-hearted, to give beauty for ashes—that is the driving power behind a creative Christianity. For when human lives have been redeemed they become themselves redemptive. They are re-created from within; and they spend themselves to create a new and a truer environment, and to reproduce in other lives something of the joy of their own.

Hence it is really towards a deeper contact on the part of our Christian Fellowship with the basic conditions of existence, where faith dwells and the flux of the world's movement is felt, that this symposium directs itself. For we believe that our free, national Church will only thus revive the national character, and in becoming the nerve-centre of individual lives, become also the true mind and soul of an alert and " whole " nation.

To achieve this we need more fearless preaching of the Truth of Christ, as the revelation of a God who creates Himself anew in the courageous beauty of the human conflict; with much less deference to the little gods of the market-place, much less prostration before the man-made systems which prevent us following our Pioneer, much less acquiescence in the drift of circumstance.

We need a more definite and more creative Christian

Fellowship through which we shall give the world not only, as Paul says, "the gospel of Christ, but also our own selves"—that is, Christ brought visibly into the world in us.

And in the words of the same apostle to his Philippian friends, we require our love to be more and more guided by knowledge of the facts of life, so that in the economics of our community "we may have a deepening sense of what is vital."

With one or two exceptions, those who appear in these pages were contributors to the *Scots Observer* during my term of editorship in 1929 and 1930. In a few instances articles have been reprinted more or less closely. And my own leading articles, "A Church to create the Future," appear here in their original form (except for occasional amplification) in response to many requests. They stand first in the book simply because they explain to some extent the purpose which I had in mind in requesting the other contributions. The editorial pronouns in no way implicate my contributors.

I wish to express my gratitude to the Proprietors of the *Scots Observer* for permission to reprint, and to a number of friends, who will recognise themselves without being named, for their enthusiasm and encouragement; also to Mr. C. d'O. Pilkington Jackson for permission to reproduce on the cover a sketch of his statue "Reveille," recently added to the Scottish National Memorial, Edinburgh Castle.

J. W. S.

EDINBURGH, *November* 1930.

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"FOR SCOTLAND AND THE LORD"

By Lewis Spence

SUDDENLY, while men wondered,
Ere firmest faith could guess,
The sundering veil was sundered,
The shrine was shadowless;
The vapours faded like a scroll—
We saw the temple fair and whole.

Like to the fowl that fable
Believed reborn in fires,
Jerusalem, thy gable,
Divided by our sires,
Renewed and twice triumphant stands,
Rebuilded by seraphic hands.

As in the Old Oppression
Our fathers pledged their word,
We sign the New Profession:
"For Scotland and the Lord."
In this last Covenant revealed
Christ is our Witness and our Shield.

THE HEALING OF THE NATION

PART I

A CHURCH TO CREATE THE FUTURE

By the Editor

I

IN SCOTLAND TO-DAY

THE Church of Scotland is to-day in a position of unique responsibility — the depths of which we believe she has not yet realised. She claims the secret of the power by which alone the nation can be reborn. And she is, in addition, the sole institution in the country which combines with this power a profound national individuality, the ability to direct the inflowing power from the personal unit into a distinctive national mould. Her responsibility, therefore, to a nation which is rapidly losing spiritual power and distinctive character, to a nation in the throes of disintegration, can hardly be measured.

That she has this distinctive national individuality cannot be gainsaid. In spite of some wooing voices, she has not looked with favour on English and Eastern forms of worship. Her government and territorial

ministry are still congenially adapted to the Scottish mind. In her standards of faith there is little fear of her selling herself to a crude uniformity—which is the worst possible basis of further union.

But what does she face ? The worst slums in Great Britain ; the highest percentage of unemployment ; agriculture in an extremity of despair ; the fishing industry threatened at its foundations ; undesirable mushroom industries growing up ; the basic industries paying men off every week or being bought over by non-Scottish combines ; the Highlands becoming rapidly depopulated ; the people as a whole in the grip of a materialistic urge towards individual financial security ; the towns and cities overcrowded with a restless throng of men and women drinking cheap draughts of the new civilisation and finding their thirst for life perpetually unquenched.

Our Church is facing a people who are socially in a ferment. They are struggling to get their heads above a social order which has made them materialists —often not of desire but of sheer, grim necessity. They are snatching at educational facilities and the popular press in an endeavour to find the secret of power.

We do not mean that these symptoms are universal. We mean that those who exhibit them are significant and representative of the real trend of the life of the masses.

In the minority which comprises the commercial and professional " classes " a more refined type of materialism is evident. It is a secularism that has grown up, not so much as the result of want as from an increasingly keen competition—competition which

may be the life of trade but which can also be the death of spiritual values—and, in some, from a surfeit of possessions.

We do not argue that business as a whole is not "clean." But we do maintain that it is not in a condition of spiritual health. It may be largely free from gross corruption. But it cannot be sound at heart while it is exacting a worship of false gods from a large percentage of the people.

And Scotland, blinded by this materialism of want and this materialism of surfeit, is very pitifully watching her land and her industries slipping from her hands. In Parliament she is dependent upon the votes of those who know nothing about her unique position and needs. Consequently the townsfolk on summer holiday may cast their eyes upon the hillsides and note how the bracken and the heather encroach on the green patch of a ruined croft, or observe the poverty in the fishing villages of the North-East, or wonder at the dilapidation of the farm-buildings in the country districts. And then they will return again to their congested streets and pray that their job in the works will "last the year."

What has this to do with the Church? Everything! These are the people who are to comprise her fellowship. These are the people who ought to be a burden on our minds and hearts.

We want our Scottish folk to find the power of Christ in their lives. But we do not want it to be as a "slave's religion," as a soporific amid evils from which they cannot escape. It must be a creative religion. And how are they going to create without materials? The Church may say that she cannot interfere in politics.

Since when has she ceased to interfere? Did she not interfere at the passing of the Local Government Act? Is she to raise no voice when a stumbling-block is lying in the people's way? Does she feel no burning desire to lead, instead of merely following on with a beneficent commendation? We shall see later in our argument that "interference" in politics may come, and must come, in a new form—in a democracy which is in one aspect the "sons of God" and in another the actual political power of the nation.

There is but one remedy for the "Irish invasion" and the "Romanist propaganda," about which the Church's Committees speak so depressingly. That is to see that our Scottish people have a reasonable chance of shaping their destiny, that they have a reasonable power in the control of the conditions of their daily work. Without that their faith cannot be more than a refuge; it cannot be the joyous, creative force which impresses itself upon its environment and makes it easier for those who come after to grow up amid things of beauty and goodness.

The people are falling off from the Church, not because they do not believe in the depths of their hearts in what the Church stands for, but because the Church does not believe in them.

Were the liberating power of Christ to touch the lives of our people—what would happen?

It would make them mad—as the hearing of Cæsar's will made mad the citizens of Rome. It would send them out to turn Scotland upside down. It would intoxicate them with a freedom and a power which

would be unable to tolerate the squalor, the restriction, or even the frequent soullessness of business. It would rouse them to the possession of their national inheritance, to the full and real control of their destinies—so that the vision of their own generation might become the visible environment of the next. It would mean all this and more.

Would there be no danger ? Of course there would. There would be the immediate and serious danger of fanaticism. And it would be for the Church to supply the spiritual discipline that consolidates the souls of men into a Fellowship—a Fellowship waiting upon its Lord and absorbing His wisdom.

We doubt whether the present policy of the Church in Scotland will be adequate preparation for the task of guiding and consolidating any such revival. May it not be that the real religious revival which we profess to desire is having to wait until we are ready for it, until we have fellowships up and down the country which could transform the spiritual wildfire into the power of Christ ?

Like the lightning will be His coming. But His tarrying will be a light which lighteth all that are in the house.

But does the Church even yet realise it to be her business thus to make men whole in mind and body and estate ? Why, the sects to-day are thronged with people who have looked to the Church for that wholeness and have looked in vain.

She cannot lead men to God in any abstract way. She can only lead them to find Him in the street they

live in, the factory they work in. She may declare truly that politics is not her "business"—in the sense of supporting complete party propaganda. But every moment of every day she is passing judgment on the very things with which politics deals. She may not choose, even in glaring instances, to commune together as a body and announce her verdict. But if she is handling the souls of men at all, she is daily finding out those things in business, in industry, which are shutting out the vision that will make them whole.

As the Church's servants walk the streets and roads of Scotland day by day they are marking with an indelible stamp those struggles which, thrust upon men, do not stir a soul to courage. There are conditions of life which do not permit of any transmutation into "glory." We do not now argue for slavery because slaves "learn in suffering." We are not required as a Scottish nation to acquiesce in our own forms of unemployment, in our own blighted countrysides, in order that the sufferers may find grace more abounding. There is no Christian merit in the kind of frustration which damps down the souls of men—it has become merely a "stumbling-block in our brother's way."

The Scottish Church may fight shy of expressing herself as an Assembly on vital Scottish questions. But if her members are alert in faith and wisdom, and share their lives in a true fellowship, she must be perpetually writing up an indictment of all that prevents our national life and our individual life from being "whole"—the forms of work, the distribution of the population, the trend of industry. The truth is, we

have no real fellowships of this kind throughout the Church. Hence the indictment never passes from being individual opinion to being the "mind of the Church." We lack cohesion.

The function of the Church of Scotland is nothing less than this: to make Scotland whole in the service of Christ. If she does less she is merely the largest Church *in* Scotland—she is not the integrating force *of* Scotland. If she lives and breathes in the spirit of Christ she cannot preach and worship in a cool and sound-proof chamber away from the noises of the week's work. That is an artificial peace—it is not the peace which is created out of a travail of mind and body.

It is her function to see that the struggle of men in Scotland is a clean and worthy struggle, a struggle in which they will be brought to God and worship Him with whole hearts.

For there are two distinct kinds of struggle. Any one may see them for himself in Scotland just now. There is the struggle which is not creative. The ministers of Christ must see that it is cast away from the nation. And there is the creative struggle in which man may find his God in his daily life and touch the peace which is above and beyond the world.

If the Church of Scotland could go forward now in the daring, practical, open-eyed faith which is the motive-power of the great souls, she could face the complexity of her task, knowing in her heart that she has both the freedom to learn and the power from God to accomplish the miracle.

Will she be wise enough to set herself free in order that she may bring freedom to others?

We in Scotland have purchased our freedom down long centuries of struggle. To-day in Church and nation we are threatened with new forms of bondage—more subtle, more insidious.

The Scottish people, with an old instinct which animates even their hostile criticism, look once more to the Church as Liberator. Has she the faith and the freedom to save them ?

II

THE CHURCH'S ATONEMENT

MEN'S confidence in the Church as a Christian Fellowship, pledged to seek the establishment of a Divine Kingdom here and now, has been shaken by her long and ominous silences in the great crises of the modern world. There was a deathly silence during the anti-slavery agitation. Again, in Scotland, during the horrors of the Highland Land Clearances. Again during the wealth-seeking callousness of the early industrial period and during the subsequent attempts at the alleviation of its worst evils. Again during the long international competition in armaments and a frequently mercenary colonisation. Again during the Great War, when it was not necessary to be pacifist in order to be above the crude, revengeful cries of a Government-inspired press ; when the raw material for religion was there in abundance had the Church been adaptable to the unique urgency of the situation. Last, during the disillusionment of the post-war world, when a more complete renunciation of the aggrandising spirit, a clearer eye for the spiritual importance of the basic factors in our social life, a surer sympathy with the quest for humaner ethical standards, might have been expected from a Church contrite in the memory of these previous moral failures.

These are only instances—but they are instances where the Church should not have found it possible to be of a divided mind. And they suggest a long period of mental sluggishness and an almost incomprehensible inability to influence the vital factors of social life.

This shortcoming, it will be said, was not altogether in the Church Courts or in the ministers. It was also in the slow-moving rank and file.

But surely the Church must answer for not having developed a level of responsibility in her members which would have relieved Courts and ministers of being the sole "voice of the Church"? We have been content as a Church to do without the real fellowship in practical affairs of our "ordinary" members. We must answer as a Church for that.

But, even with our lack of cohesion, must we not answer for silence and spiritual blindness when the simplest standards of human justice—not to say the Christian standards of love, mercy, and forgiveness—have been violated before our faces by influential men and public corporations? We have had strong and implicit faith in the inevitability of our social organisation and customs, with all their cruelty and soul-destroying restrictions. And we have had weak and wavering faith in the creative power of men in touch with the ultimate potency of a spiritual universe.

To-day, in consequence, we find ourselves burdened by those of our population whose mental and physical blight seems to be the chief legacy they have inherited from last century. And we have not even yet (for fear of the possible wreckage of convention) identified the Church's sympathy with sciences which are giving

their life-blood to redeem the wastage of that grim past. Perhaps that can hardly be expected while we have still to watch so much contemporary scientific acumen being devoted to the study of poison gas, and while we still see famine living next door to surfeit.

Those who declare that "the Church cannot fail" mean that behind her are divine and immeasurable resources. But the whole point is that these resources have to be tapped *by human lives* before the Divine Purpose can become consciously and creatively fulfilled. There is, therefore, always the possibility of that shut door between us and our Source of power. And of course that is just where we mean that the Church *has* fallen short. We mean that she ought to have seen enough of the secret of power in the life of her Founder, in the lives of men and women on fire with His Spirit both outside and inside her fellowship, to trust herself in the crises we have mentioned—to give a lead in circumstances where there should have been no avizandum because there could be no possible Christian defence. Men cannot now avoid asking, "If the Church could not see the Way of the Cross even in these clear-cut issues, how can she help in the greater complexities of to-day?"

We cannot forget, moreover, that the possibility of influencing the life of the community has been developing steadily for two hundred years — latterly and quite recently with amazing speed, owing to the spread of education, the increase of control over the forces of nature, and the rise of a more conscious community-life.

For long the Church controlled the affairs of the

community directly, because her leaders were also in power in secular matters. As this direct political power waned the Church became more and more a benign "influence" which could be set aside at will as "unpractical." But now the members of our fellowship are the actual democratic voting-power of the nation. A strong spiritual power within a genuine fellowship would mean an active, creative force with its fingers right on top of the facts. It is this new possibility of a spiritual "lead" being taken up by those who could make it operative in the community—it is this that has caused the Church's failure to influence social life to become lately so much more glaring.

She has political power better adapted to clean use than ever before. She has a world unprecedentedly open to her control. And she has in front of her eyes, in many glowing lives of pioneering men and women, the witness of the immeasurable spiritual power which flamed on the Cross, the power which can inherit the earth. . . . And in the background there is a horrible glimpse of those old failures.

In spite of this, the Church to-day has scarcely begun to make her fellowship conscious, unified, creative, and spiritually sensitive. There is accordingly little sign of an appreciable impact on the affairs of the community, an impact which could truthfully be called a "lead"—something clearly in advance of what the popular mind considers a safe and mild ethical improvement.

There we have all the elements of the present distrust of the Church: the past failures—the vast new opportunities—the survival of the old apathy. And over against it all the deep, unplumbed resources of the

Christ-life, declared by the Church to be available to men.

We are blinded by no foolish optimism in regard to the world—nor in regard to the obscure congeries of desires which makes up man's life and renders his emancipation so arduous. Failure — persistent and perplexing—must necessarily be the lot of a Christian Fellowship, for narrow is the way that leads to eternal life, and few there are even yet who are finding it. But two things we *can* expect. We can expect failure to be *divine failure*, failure caused by the avoidance of the worldly "short-cut," by the determination of love to suffer rather than betray. And we can expect to see in such failure some signs of the pure heroism of Christ, a heroism which can handle material power without misuse.

Christ warned His followers against the power of this world. With a smile He gave them as their ideal one who turns the other cheek to the smiter. But it is a perversion of this courage to suggest that it means withdrawal from the active work of the world—with the implication that the powers of nature and the powers of man's mind are snares of some devil. That is foul heresy. For, with all its stern limitations, we believe the world to be God's world, we believe its natural powers to be congenial to spiritual control, we believe that to an extent not final but nevertheless far beyond our present vision, the earth can see the coming of the Kingdom for which we pray. An eternal Kingdom is not to be fettered to a world where death is the "last enemy of all." But that is not to say that the Church

which is the Body of Christ is to huddle in a corner of this seemingly antagonistic world, enduring merely as a prisoner, and convinced that nothing better can be expected from this terrible environment which God has supplied. That is not the gospel of a World for Christ, a victorious evangel which is to save the vast millions of to-day, and make entrance to the Kingdom possible for the unborn millions of to-morrow. The spiritual power which is to inherit the earth is a power which lives and breathes and expresses itself in men at work in the affairs of the world. It has in its hands the same working tools as the power which Christ called "worldly." It is every inch as "practical." But its meat and drink is to do the will of God. Its motive is love; its memory is forgiveness; and its method is sacrifice. In this it is separated from the crude and superficial and selfish power by the height of heaven itself.

Hence, if our failure has been in reality not so much a defeat in the face of great odds as a refusal to follow Christ into the "front line," we shall do well not to reply heatedly to the taunts of the critics.

We need not debate amongst ourselves how the blame for all these failures of the Church is to be apportioned, for we believe in vicarious Atoning Love as the very heart's blood of all life, the inmost essence of God.

There is only one thing that the spirit which is atoning love can do—it must go out to seek and to save that which is lost.

"The Home Mission problem"—we talk about it week after week. But is it not generally in the sense of a "drive," a "campaign," an onslaught on indifference and hostility? It is to be a mass effort, equipped

with large funds, designed to bring in so many thousand souls.

We are not approaching our task at its most fundamental point. We are not imbued with the spirit which once upon a time astonished twelve men on the way going up to Jerusalem. We are not really setting out to "go and sup" with these outsiders. We are secretly wanting them to come back with us to our own house, where we can play the host and enjoy our usual fare—and perhaps enjoy, too, the duties of brotherhood without the sacrifice of position.

This Church of Scotland has to learn to make her fellowship with those who despise her, to make no conditions before she enters their house. She has to learn to risk the disorder and uncertainty of men's lives to-day, believing that if her fellowship is founded on love and upbuilded on sincerity no winds will shake her.

In atonement there are two things always—an emptying and a filling. The soul empties itself of all the things which give position and outward authority. It fills itself again with the lives which come spontaneously into its fellowship. That is not a turn of speech. It is the mystery of Christ, the mystery of human love which, to become rich, makes itself poor.

We ask the Church to consider just what this means. It does not mean less competent organisation, less beautiful services, less reverence for the creeds of our fathers, less attention to the methods of arresting the eye of the man in the street. But it does mean an end to the worship of these things, to the detriment of the love which vaunteth not itself. The Church seems to have little idea of how much emptying has to be done

before she can identify herself with the masses, the growing masses, of men and women who have been embittered by her failure to take upon herself the humility of her Lord.

We are disturbed to find how little disposed the Church is to face the world's weather and identify herself with those who have spurned her fellowship. Up and down our land we require fellowship circles which will not have the distrusted formality of the church building about them, circles where the minister will not be shocked at crudity but will be there as one that serveth, to bring what sincere light he can to the perplexities of life. It makes us clench our fists in vexation when we think how ripe the world is for this whole-hearted identification of the Church with groping men and women and how little is being done to make it possible.

The determination to come out into the open and be rid of the thousand-and-one things which the world can hardly be blamed for confusing with religion itself, so tightly has the Church grasped them—this is an indispensable condition of the New Outgoing. And if it appears strange to us to give up so much and to seek men in unconsecrated buildings, it will do us good to remember that Christ has power to consecrate a Cross.

We wish to see this spirit running like a fire through the Church, consuming all but the love which seeks and forgives, and the faith which builds on that love. If we had a network of these "fellowships" in Scotland, each purging men of insincerity and error and bringing them into clean contact for the highest ends, we should find our Church again becoming the guide of the nation and the designer of its destiny. And the

new forces of the modern world would have some chance of finding themselves in consecrated hands.

It is a matter of no real importance now how much the Church is to blame for the hideous conditions in which many of our people live, and for the confusion that surrounds the Faith. It is a vital matter how much of her life's blood she is prepared to pour out in order to retrieve what has been lost. For that is a question of how much she is possessed by the Divine Spirit.

Atonement there must be. Where she has been to blame, the atonement is but justice. Where she has been guiltless, it is the vicarious atonement of Christ. We " make up what is lacking in His sufferings."

III

THE LIVING WORD

WE would never be so foolish as to suggest to the Church that she should "move with the times." We do not think so highly of the times as that, nor do we imagine that the drift of evolution is of itself going to bring men to God.

The world-situation in which we find ourselves to-day is only a potentiality for the growth of the Christian Fellowship—not a certainty. Accordingly what we urge upon the Church is that she endeavour to *understand* the times. And then she may be able to move with God—which is her true calling.

"Man," says one of our poets, "should be content, like the spider, with few points to tip with the fine web of his soul. The points of leaves and twigs on which the spider begins her work are few and she fills the air with a beautiful circuiting."

It is so, too, with the Church. For the thing that will prove most disastrous to her in our time is to have her faith dependent upon too many attachments—attachments which will prevent real growth. The Church is an organism—not an organisation. And she needs freedom of thought and freedom of action if she is to develop.

We are in need of a simplification of creed, a simpli-

fication of our "organisations," a simplification, even, of worship. We say this not for a moment surrendering ourselves to the delusion that standardised simplicity is a virtue. On the contrary, it is for greater variety, greater elasticity, greater freedom for growth, that we plead. And that can only be based on a simpler foundation.

Most urgently we need a simplification of creed—not in order that any sort of person may find a congenial home in our Church, but in order that our thinking about God may be free to develop amid the extraordinarily rich thought of our time. We have in our present standards of faith far too many points to tip with the fine web of our soul. And if, as a Church, we are going to deepen our knowledge of God in the swiftly-moving processes of modern life, we must have both the capacity and the freedom to learn. An elaborate statement—even if a modern statement—of our faith will have the effect of closing the minds of some to the impending stirring of the world's life and of driving out others, who are eager and adventurous, to breathe an ampler air elsewhere.

The religious spirit which finds expression in the statuary of the Medici Chapel in Florence, in Bach's E Minor Mass, or Beethoven's Symphony in A, in Rembrandt's "Prodigal," or the creations of Botticelli, must either overflow the banks of a narrow stream of creed and doctrine or else be free to pour itself along a channel deep enough to hold its message. And it is a gloomy day for the Church when the artists desert the Fellowship. Their desertion is one of the signs that freedom itself has taken wings.

"Only the type of Church will continue to survive,"

Professor W. P. Paterson has declared, " which makes it possible for a thoughtful and liberty-loving man to profess himself a Christian without the necessity of sacrificing his intellect on the altar of superstition."

That is even more true to-day than when it was first said. It will not be enough simply to loosen our hold on the old forms of creed and confession—expressed as they are in terms of a science and a philosophy now hopelessly shattered—but we must see that in our turn we do not bequeath a cumbrous elaboration of our own. We must rely only on the few points from which our soul depends, leaving the rest to the free adventure of the religious imagination.

Milton had a healthy contempt for a " cloistered and secluded virtue " which feared to sally out. And a cloistered faith which will not risk itself to the world will not know the increase a hundredfold or a thousandfold. If our thinking about God is to be a true account of the faith we have found in Him, it must be as free as that faith itself to mingle with the thought around us.

It is true that we cannot avoid creating a body of metaphor around our religion, since the imagination is the true servant of the spirit and must weave its visions into sights and sounds. But there is a constant tendency for this body of metaphor to become stereotyped and rigid. That is why we need the critical faculty which scrutinises all things, shaking that which can be shaken in order that what cannot be shaken may remain.

Healthy religious thought should be equally open to scientific scrutiny and to the truth which can only be known in vision. And since there is unfortunately always a strong temptation to mistake the imaginative

interpretation for the thing itself, and to worship the image instead of the reality which it is there to interpret, we must save our Christian faith from such idolatry by laying it open to our minds at their keenest. We must never let our creeds and confessions become an elaborate erection of metaphor piled upon metaphor (with an appearance of close reasoning which is in truth nothing more than a sequence of related pictures). That has been done in the past, and men have been given to understand that the Church stood or fell with her superstructure of imaginative interpretation. Nothing is so damaging to the Church as a widespread impression like that. There can be no genuine spiritual adventure for the individual where there is no intellectual freedom to interpret that adventure.

Every man has to build his own house of faith, for religion is "what a man does with his solitariness." The Church's function is to give him the sole foundation on which he may build secure. It is not her function to forestall the Day of Judgment, when the worth of each man's building shall be made known.

We hope sincerely that when the Church restates her faith there will be a stimulus to the pioneering interpretation of God and His Purpose—not a renewed shackling. It is not by any means a cause of satisfaction that our clergy "are not bothering their heads about the present standards." The Church's thought about God is not her last consideration but her first, and if her official testimony has to be so widely ignored by her ordained ministers there is something grievously amiss. And the world knows it—not least the creative minds of those who seek, each in his own art, to interpret the burden of the mystery. And the effect of that

knowledge on the world—on its best souls as well as on those of lesser spiritual discernment—is to distort its conception of the Church into a caricature of conservatism and insincerity.

We suggest that the Church has some responsibility for the existence of that caricature.

IV

A PURIFIED FELLOWSHIP

ONE of the most significant features of our Church life to-day is the growth of a solid body of protest against Church Government by committees and their officials. There is a feeling throughout the Church that unwarranted interference with the liberty of minister and presbytery is becoming increasingly common.

It will be unwise to overlook the significance of these protests. They are the first public signs of a new fear, the fear that our united Church is going to be forced to hand over unlimited powers to committees and their secretaries. The very magnitude of our undertakings seems to make democratic control impossible. In this we are only sharing in the universal peril of democracy to-day, the danger of having to give power to experts who are not prepared to submit their actions to the scrutiny of the people.

We are convinced that any shackling of the individual minister, any tendency to override presbyteries, any menace of an ecclesiastical bureaucracy will be opposed tooth and nail by the rank and file of the Church.

This is not a matter of small importance. It is one which must be faced before we begin the great

upbuilding of the Church and the evangelisation of Scotland. It is a pre-requisite of our Christian liberty, without which our National Christian Fellowship will find itself unable to grow organically in strength and wisdom. A spiritual insurgency in Scotland will demand this freedom to grow, this freedom to express itself unhindered by obsolete conventions and organisation, this freedom to use its committees and secretaries and not merely be used by them.

The fact is that the Church has come to lean rather lazily on her secretariat, when she should be discerning the signs of the times for the people of Scotland.

That is, we believe, why a feeling of dissatisfaction is abroad within the Church—a feeling that we are losing ourselves in a maze of committee meetings. The real power is being missed—the power of a Fellowship that is fitting itself into the great Purpose. We have not found a form of organisation which meets the needs of a twentieth-century Church.

And because we have not yet found a cohesive and purposive fellowship, from which democratic leadership would spring naturally, we submit unnecessarily to the authority of "dictatorship."

We preach that men are tried by fire. Yet much of the effort of our committees is spent on saving us from the flames—from contact with the forces of the world (unless they are so weak that victory is assured to us by the might of our own hand). Are we still going to drift in the old way and espouse those causes which are obviously winning the day? Are we prepared to submerge our wills to the diplomacy which wards off every approaching crisis by which the Church might

win her soul anew ? Is the "committee mind" going to dominate instead of serve ?

There could be no fear of this were we alive to the situation, and able to see things with a prophet's eye. A prophet is one who, looking steadfastly at the life of his day like a good business man or a good scientist, sees things moving. Not moving only in trade cycles and economic returns, but moving also in the purpose of God.

Any prophet of to-day would tell us that we are in a time of shaking, and that we are only approaching the upheaval. The shaking of the Faith is only beginning.

Already on every side are futile voices advising us to "return" to the old ways of our fathers in this and that. "It was enough for them." The praising of bygone times is the first result of the trembling of the house. But those who have kept their minds from the illusion of an "abiding city" will not be afraid to take to the tents.

It is going to be hard on the statistically-minded. It is going to be difficult to avoid taking refuge in the wrong things and achieving false stability. But it can be done. And it is needing to be done. By our very sincerity we must lay hold on those braver spirits who ought to be with us.

How many they are, and how they would strengthen us ! They would revive all that can be revived in the Church. They would give a new direction to the spirit of Scotland, for they would be finding their message

more and more in the working-places of the people. And they would become a Fellowship which in the day of shaking would remain. In the day of the great forsaking it will be the holy seed, the substance in the tree of the Lord which casts off the useless leaves.

The present methods of semi-dictatorship and the present conservatism of committees will never reach these " outsiders " in living Christian contacts. We require first a purging of spirit within the Church. We must abandon the methods of the army and the limited liability company. We must get back to the essence of the Church — the winning of lives *by lives*. The preaching from the pulpit is only a consolidation of what has been won by the disciples outside. The first urgency, which must mould all methods, is a personal evangelism through purified and " practical " fellowship. Otherwise a more democratic Church will be merely more lax.

Let us remember humbly, then, that we are embarked upon an adventure which has seldom seen success: the attempt to organise a vast Christian Church to the highest point of efficiency without the sacrifice of that spirit which can use, but dare not *rely upon*, such organisation for its success. If, as individuals, we must dream " but not make dreams our master," so as a Church we must organise and yet avoid becoming enslaved to our organisation.

Our re-united Church stirs the imagination by the vastness of the resources at her command and by the magnitude of her plans. There is the sound of

the mighty rushing wind and the rumble of the earthquake. But what Scotland wants to hear, and needs principally to hear, is the echo of the still, small voice.

To-day it is imperative that our faith should be capable of mastery over our highly-organised civilisation. And the first indication of that mastery will be a Church in which organisation is as disciplined to the spirit as it is expert in accomplishment.

There is a striking sentence in one of Keats's letters which seems to us to express exactly all that our Church ought to be. He says that if we really believe in the reality of love we must trust ourselves to it "like an albatross sleeping on its wings."

Can the Church trust herself to the Spirit of God, knowing that in His hands He shall bear her up? That kind of trust will look upon capital funds and a highly-developed organisation with a careful humility. There will be no *reliance* upon these things. There will rather be a careful scrutiny of them lest they should surreptitiously usurp the place which does not belong to them in the Christian scheme.

Do not let us forget—as we prepare our organisation and perfect our plans, as we consider how we are going to bring the people of Scotland under the influence of the Living One—that the very form of our organisation, our business methods, must be instinct with the Christian spirit, must reflect purity of heart, if we are to reach those who have come to despair of us and despise us. Will they find in us a faith which has grown up open-eyed amid the perplexities of the world of to-day? Or will they find us bartering second-hand goods—faith that is not truly our own; forms of worship

that are not indigenous to our beliefs (that crystallise the very dogmas which ought to be fluid for a new mould); axioms for Christian conduct which belong to the obsolete environment of yesterday?

If we meet the hunger of the modern world with anything less than a pulsating fellowship of adventurous faith, if we think to satisfy it with campaigns and "pulpiteering" when its greatest needs are intimate and individual, if we lose the pioneering mind by our attention to the popular fetish, future generations will have little reason to call us "blessed."

We believe profoundly that the Church to-day needs a new discipline before she can begin to build up the new fellowships that are daily becoming more imperative. She needs to be purged of those who obscure her witness in the world. This mania for statistics and increased membership—born of the worship of the great god Organisation—must go. The seductive entertainments must be swept away.

Those who would have men and women within the Church at any cost, "in order that they may be influenced by the leaven of true Christians," forget that their methods destroy the leaven itself. A Church is built up, full of garish lights, in the midst of which the True Light shines unobserved.

But there must be no artificial discipline. Let us have no return to the old dogmatism in creed or conduct —though many of our number in their feverish anxiety to cleanse the Church would recklessly sell themselves back again into that old Egypt.

Let us have a Church that trusts in her own inner Power, a Church that can sleep on her wings.

"That society best exercises discipline," says Principal

Oman, "which by its devotion to the things of the Kingdom of God attracts only those who are seeking them and repels those who have sought its fellowship for meaner ends; and that society which attempts by arbitrary selection to accomplish a task so difficult and delicate exercises it worst."

We have to call the people to that worship of God which is the "supreme adventure of the spirit." And we shall do them a poor service if we bring them in under any false pretences; if, for their sakes, we obscure our true light. For if our very light become darkness, "how great is that darkness!"

This adventure is nothing less than the experience of the Living Christ—His promises of power; the forgiveness mediated through Him; His victory won over the forces of evil.

In this adventure there is no shelter from the turbulence of the world—and there is no shelter from God.

We wish the Church of Scotland to trust herself to this adventure, to rest with wings of faith upon the power which makes possible even greater things than any done by Jesus of old. We wish her to purge herself with hyssop and make herself clean—not in order to exclude others from the "purpose of God in redemption," but in order ultimately to bring them in. We wish her to banish the worship of numbers and the pride of great possessions. We wish her to bend her energies towards the expansion of a true and more real fellowship. But let it be a fellowship of trust, wherein there is no fear that God's power shall fail.

"I was afraid," said one, "and went and hid thy talent in the earth." We too have sometimes that

fear. And we bury our talent in old shibboleths, in the striving after popularity, in the perfection of organisation, in false exclusiveness.

God calls us to lay it open to the free commerce of the spirit.

V

FAITH AND THE FACTS OF LIFE

IF we are to understand the need for a new kind of fellowship throughout the Church we must first realise how faith is born and how it grows.

It is one of the most deeply-rooted habits of our religious life that we should close our eyes when we pray. The shutting out of the visible things helps us to turn our minds to the invisible, to the spiritual realities which we believe to be the inner secret of the world's mystery.

But there is something wrong when a man with his eyes shut becomes the sign and symbol of the Christian Faith. St. Bernard is said to have closed his eyes as he stood by the shore of Lake Geneva lest the beauty of the scene should drive out the vision of Heaven. We are not likely in these days to share his attitude. Yet we may easily fall victims to the same fallacy.

The fallacy is this. The man of faith may close his eyes for prayer. But it is when his eyes are open that his faith will grow strong or else be overthrown. For it is in contact with the hard realities which in themselves are not spiritual that faith comes into being. Man found his faith before he prayed. And the trial of his faith is still, as ever, in his daily life, where he mingles with his brothers to win the necessities of existence. His faith is his response to the medley of impressions

that crowd in upon him as he works. And "conversion," which seems a turning away from the world, is in fact the sudden awareness that the world itself is the loom of a Living God, that there are Unseen Fingers laid upon us.

To suggest that we find our faith by turning away from the world and "reconcile" it by returning to the world to "work it out"—that is the fallacy.

Now this means that as men pursue their work of living more efficiently, they will be men of faith in so far as they share in the mysteries of sacrifice, love, atonement; and they will be men of science in so far as they master the forces of life. And, to put it bluntly, they will not go very far unless they are both.

If people, then, are to come within the Christian Fellowship it must be on the level of this mingled life of science and faith. They cannot separate their faith from their work (which is their science) because each aspect derives its value from the other. They cannot, therefore, close their eyes to knowledge when they turn to Christ. To think that they can is sheer confusion.

Science, in short, does nothing less than make it possible for faith to increase in stature.

The Church is slowly coming to realise this. But we still find the old temptation raising its hydra-heads, the temptation to simplify the Christian life by shutting out the most disturbing and recalcitrant facts of the new knowledge.

It is hard, for example, for the preacher to consider that a defiant impulse to sin may be due to a deficiency of iodine in the body. It would cause the wreck of many a good moral lesson if he examined the effect of a deficiency of oxygen on a young child. The

normal instincts, which he quietly presupposes, depend upon the presence of definite substances in the blood —and thousands of people do not have that necessary equipoise.

A few thinkers tell us that in the light of many such facts we cannot now believe in the freedom of the individual—and therefore we cannot believe in deliberately-willed sin. That is folly. But it is true that we are coming to think of sin more deeply on its social side. The individual may at the best be free to go wrong, but in vast numbers of cases he is not free to go right. The colossal effort to get to the roots of the "vested interests" of sin in the conditions of social life is an effort of science as well as of faith. We cannot afford to ignore the presence and the fertility of thousands who are still being allowed to pollute the social organism with diseases and disabilities which make decent life impossible.

Biology finds that many of the hereditary and environmental conditions are far more pliable in our hands than we imagined. The science of genetics is only beginning its work of searching the possibilities of pre-natal and post-natal control. "The characteristics of the adult," says Professor Jennings, "are no more present in the germ-cells than are those of an automobile in the metallic ores out of which it is ultimately manufactured."

If any one thinks that this is destroying our old sense of sin, let him consider in his imagination the whole enormity of responsibility which is resting upon us as a community so long as year after year millions of our children (not merely in the slums) are growing up in conditions that set a seal of sin upon them from which

they cannot escape—*but which we could alter in a generation.* Science is giving us a tremendous new hope—at the cost of new responsibility. Do we wonder why Christ called the sinner "one who is sick"?

Not only is Science giving us the knowledge of the processes of life. She is giving the power to purge our social organism and recreate it in the strength and beauty of our faith. We have been worshipping the work of our own hands. We have failed to realise how completely we could transform the economic conditions of life. That is another form of our worship of idols. We have bowed down to a machine.

That such a force (which moreover is constantly cleansing the most fundamental processes of our thought in relation to the world) should be outside the Church, in the sense that its servants cannot find true fellowship within, is the one supreme tragedy which may wreck our upgrowing civilisation. No effort is more urgent than to discover why the Christian Fellowship is ceasing to be a fellowship of men of action. Is it because the Church does not provide the opportunity for men to meet on terms of their whole everyday activity? Does she artificially isolate what she calls "faith" and close her eyes to the world in which "faith" lives? Is it that she still is suspected of dogmatic assurance on issues wherein, as a Church, she is not expert? Is it that "the intolerant use of religious dogmas has practically destroyed their utility for a great, if not the greater part, of the civilised world," as Professor Whitehead suggests?

We are witnessing the most amazing inrush of power the world has ever known. It is idle to think that we are yet fit trustees of it.

We need flesh-and-blood contact, united in common worship of the Highest, reaching down in human influences to the veriest waifs and strays of the world. That is what only a Church can be. That is what we must have.

We shall have to struggle to become such a Church. Clearly we shall have to struggle. But this great fusion of the power of faith and the power of science is the one hope for our civilisation. It is worth our blood and our sweat.

We are fighting—can people not see it?—for the generations of the future. We are fighting for the future of Christ's Church as the Light of the World. We are fighting to express the faith that is in us, to impress it upon the affairs of life. We know that the fellowship of action for which our souls cry out is going to be bought at a price—at the price of many well-beloved forms and practices. It is a new Church for our new day that we seek, believing that it will be built by the same Spirit that created the old. And in it will be the power of science and the power of faith.

We said that Christian faith is not something which we find in a sort of abstraction on Sunday and endeavour to express socially during the rest of the week. It is something which is born in us as we live in the actual contacts of every day, something which is the voice of our integrated selves. It is not found by a "religious instinct" hidden away apart in our minds, but by our complete personality, made up of a million experiences, seeking to relate those experiences together and find the reality behind them.

Now this is not by any means a truism. It may seem so if we consider how frequently the "social gospel" is preached in our pulpits to-day.

Unless we are much mistaken, however, the underlying implication is nearly always this — that the requisite Christian faith is something which comes to us individually, complete, and final, through some mysterious process known as the "opening of our hearts." Having received this faith we are urged to "launch out into the deep," to "go forward" like the children of Israel into the affairs of the world.

There is false thinking in that. Faith is more deeply intermingled with the world at its birth. It *rises* in fellowship just as it *expresses* itself in fellowship. That means that the Church will find her increase of faith only in the coming of practical men, full of their practical affairs, into her fellowship—men who have their faith sharpened and made keen on the whetstone of experience. The common error is to think of the social gospel as the working out of abstract Christian principles, forgetting that it can only be achieved in creative human lives. Faith and fellowship cannot be separated—even for dissection and observation.

This may seem a subtle distinction. Perhaps it is. But the Christian way is full of subtlety. Love is subtle. And the fine, delicate turning of the soul which Christ described as "dying to live" is not to be coarsened for the sake of those who have no wish to understand. It is only too easy for us to treat Christian issues in what we call a "broad" fashion and miss the root of the matter.

Our distinction may be subtle, but it is vital. In the

one case the Church is prone to presume that she has a faith adequate for the world of the day, when in truth it may be a second-hand faith from yesterday. In the other she insists on the increase of faith coming direct and hot from the lives of men and women who are living on the "sharp edge of life." In the one case she may be slowly closing her doors to the Spirit. In the other she is making ready to be led into deeper mysteries, into the heart of the world's purpose. That means a different outlook and a different organisation.

How is it to be done ? How is the everyday life of industry and commerce and art and the professions to be brought within the Christian Fellowship ?

Obviously it can only be in the lives of the people who constitute these occupations. And equally obviously it can only be in minds that are sincerely desiring the power that Christ promised. It is worse than useless to employ false attractions.

Many a modern man cries out: "I love the Lord Jesus—I want to follow Him—but for God's sake show me a step or two on my way." It is seldom that business transactions present a clear choice of good and evil. The entire social framework is so infinitely complicated that every day grave injury to body and soul is caused by well-meaning men who do not envisage the far results of their actions. The old "cut-and-dried" morality is gone and it will not return. In its place is a confusion of counsel—and in the midst the still, small voice of faith.

Something very definite and concrete is needed. The fellowship of Divine Worship must be supplemented by a fellowship which will bring people together as co-workers in the practical world. We are not foolish

enough to imagine that such fellowship is at present really desired by many—at least of the older generation. That is simply the result of a long spell during which they have been brought together largely to listen to addresses or to be entertained.

Group-fellowship is the one method by which we can achieve the inflow of "practical" life into the Church which will at one and the same time create faith and bring the affairs of the world into greater harmony with the Christian spirit. Such fellowship hardly exists at all in the Church to-day. And it will be "too much trouble" and "too upsetting" for most of the conservative-minded who do not realise that the Church and the modern world are going to be tried by fire during the coming years. But amongst the younger generation—or at least amongst the best of them—the necessity is increasingly felt.

Group-fellowships for discussion and service—the very reproductions of the "two or three" who gathered together in the days of the Early Church—must become part of the organisation of our own Church. And wherever the affairs of daily work and the life of the Kingdom of God are scrutinised in the spirit of Christ there will He be in the midst. Such groups, sharing simply in the Sacrament of the Lord's Supper, would find depths of religious experience not often known to-day.

The enrichment of our public worship (which we desire earnestly to see) and the perfection of our ecclesiastical organisation will be of no avail without the power which comes to men who are meeting sincerely in the spirit of Christ. And to meet "sincerely" means to bring *our entire life* into a fellowship where we can

give our experience for others and receive inspiration from a common quest.

For the first "proof" of the reality of the spirit, the reality of a great, abiding rule of love, is (as Keats said) "upon our pulses." It catches us with its splendour in the contacts of daily life. It makes us pause and for a moment hold our breath. Our pulse is quickened. We cry to ourselves: "This, at least, is life." And that is faith.

But let us always remember that this power which we call Christian experience, this power which comes amid daily contacts to transform our whole life, is not "almighty" power in the sense that it can sweep away all opposition. It is the omnipotence of suffering and forgiving love. It is the omnipotence of Calvary. And the world—even the Christian world—still prefers the appearance of power to the appearance of weakness with real power concealed behind it. That is why it is not quite the same thing for us to say that God is love as to say that love is God. When we say that God is love, we are prone to think first of the Divine Omnipotence and think second of the attribute of love. When we say that love is God, we mean that wherever love is—no matter in what seeming impotence and insufficiency—there the riches of the universe are stored: a mysterious belief, which the ways of the world continue to condemn because they rely on love only after security has been achieved by other means.

The Christian, in the New Testament sense, is one who has so staked himself upon the reality of the forgiving love which was in Christ, that in venturing out upon life

he has found, within himself and answering something deep in the heart of things, a power which he recognises as Christ's. Christ's Spirit dwells in him and he is in the presence of God. That fact has weathered the stormy scrutiny of time.

Men may still say that it is all illusion, and that there is no basis in the heart of the universe for spiritual life —that, in fact, there is no "heart" in the universe at all except (by some curious accident) in man himself. How it got there and how man became aware of it we are left to guess.

But for those who cannot accept such wild fantasies of doubt—wilder than the wildest fantasies of faith—this experience is the climax of the life of the Spirit. It is the very Gate of Heaven, the Place of Prayer.

VI

FINANCE—IN THE SPIRIT OF CHRIST

IN conclusion we must glance at two more specific problems—the present perplexities in finance, and in the forms of worship.

Occasionally we hear voices preaching strange financial doctrine, doctrine so strange that we might cry "Away with it!"—if it were not for a sudden catch at the heart, a sudden suspicion that the voices are echoing something uncommonly like the voice of Christ. Our "Away with it!" becomes an "Away with Him!" almost before we are aware.

The maintenance of the ministry has been under discussion. We are striving to avoid the threatened lowering of the minimum ministerial stipend. Why, then, we must appeal to the laity to awaken out of their callousness. The people must bestir themselves!

And then in the daily press come the voices of a few ministers in the Upper Irvine Valley. "Seeing that the distribution of worldly possessions is the great occasion of strife and passion in our country at the present day, what a portent, what a blessed influence might not the ministry of Christ exercise in this very matter by precept and example!" With the Church "owning or receiving" enough to yield an average

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individual income of £500 per annum, what is the Christian duty of the brethren but to sit down together to share each other's burdens and "devise sober measures for the more brotherly and more efficient use of material resources"? "The ministry is peculiarly capable of and expressly called to a level of mutual consideration and of subordination of ordinary motives to high ends such as we may not expect in the average of Christian men, but such as we ought to encourage in them by exemplifying it in ourselves."

What speaks there but the voice of the Spirit of Christ, even if some may wish to think it muffled by the half-wisdom of men?

The point is that the thoughtful amongst the ministry are wondering whether after all the ministerial income (or the distribution of the income) is not still too closely bound up with an economic system which is admittedly shot through and through with the impulse to selfishness and false ambition. In short, whether Church finance is "in the world but not of the world," as it ought to be. "Church finance should differ from business finance. It should be one of the outward operations of a spiritual faith and purpose."

There are many who feel that as the new world will be born only in human lives which purify themselves from the poisons of the old, so it is the Christian's duty —the glad and joyous duty—to take upon himself the burden of purification. Will it mean some system whereby the minister can lay past savings, not into his private account but into a general "pool" from which he himself has been paid, from which the poorer brother may draw and the widow and the orphan may be

supported ? Clearly any such scheme, which is more akin to Co-operation than to insurance, would have to be voluntary. Equally clearly it must not be dismissed merely as unusual business finance. There are many — especially perhaps amongst the younger clergy — who are in private eagerly scanning these possibilities.

By the impulse of a few such thoughts as these we find ourselves scrutinising the present position of the minister. What is his test of merit ? what is the measure of his "success" ? what is meant by "promotion" for a minister of Jesus Christ ? what is the central object at which the average congregation aims ?

It is disturbing to have in one's hands a letter from the convener of a vacancy committee, seeking advice in the selection of a minister, and concluding with the request that only a man of good social position, with private means, and fond of bridge and dancing, would be "likely to be a success." What is such a congregation paying for ? "Are they purchasing a commodity," it is well asked, "and if so, what commodity ? And how do the ministers regard themselves and each other ? "

If the world is going astray in an aggrandising spirit and in a search for false values, what is to be said of Christian people who share its blindness and its folly ? How is the Kingdom to be born if it is refused in the lives of these disciples ? Who is to pioneer ? who is to offer the vicarious sacrifice ? who is to bear the new world through the pangs of travail ?

We seem to be realising slowly that the big tests are being given to us in these very matters which concern

our everyday life, which reflect our conception of God and His Kingdom. It is in what we think of as the mere preliminaries to our Christian work that our true spirit is being estimated, for there it is an unconscious and sincere reflection of the quality of our desires.

You do not—here is the position in a nutshell—you do not "organise" the Church on the lines of a secular corporation in order that from the vantage-point of such efficiency a world-transforming Gospel may be preached. To attempt to do so—at least in the twentieth century when it is no longer defensible as a necessary evil—is to run with the hare and hunt with the hounds, to throw stones at your own glass house. In defending your Church you can scarcely avoid defending much in her environment which the Church ought to be "turning upside down."

In actual fact, you preach the Gospel first and foremost in the way in which you organise your Church. Your organisation is a microcosm of what you desire the world to become. And if the Gospel is not silently alive in that "organisation," it will be only a feeble voice when it speaks from your pulpits. It is there, in the very form of her "working" that the Church (and therefore the world) comes to "learn of the doctrine."

Is it too high an ideal? It is precisely as high as our "calling in Christ Jesus"—to which prize we are at the very least supposed to be "pressing on." Is it a fine distinction? We are well reminded by Mr. G. K. Chesterton that the appreciation of fine spiritual distinctions has repeatedly altered the course of history.

When, in contrast, we look around and see congregations piling up a false popularity on this man or that, or when we see a minister exhibiting all the signs of professional pride and an uncomely desire for self-advancement, we feel like the men of old who sought the comfort of sackcloth and ashes. That is why in our committees there are things done still which would be discountenanced in many an ordinary business office. That is why the methods of expediency still creep in. That is why we divide our allegiance between the " craftiness of men " and the power of Christ, in case His Spirit should not be enough and His Wisdom adequate.

No one need trouble to deny that this spirit still stalks in our Church. The proofs are only too ready to hand, even if some of the most glaring are necessarily hidden from the light of day.

It may be that in such an ordinary and well-established matter as the allocation of pews in our churches there is just a taint of this spirit of exclusiveness and payment by worldly results. Is it true, as one of our trusted ministers has said, that the allocated pew is one of the main factors in creating an atmosphere of respectability in our Church buildings and in emphasising the strangeness of the stranger " within the gates " ? Have we, even if quite unconsciously, just a little taint of the hatred of the unusual—of the spirit which can write across the door of a church in the East, " No Asiatics allowed," while the Christ who came in an Asiatic body is " worshipped " within ?

These are everyday affairs, some of them trifling in appearance, but together they make up the visible life of the Church, the life by which she stands in the eyes

of the world. It is there that the sacrificing spirit bears in its body the unborn world of to-morrow.

"Whosoever doth not bear his cross and come after Me cannot be My disciple."

"Which of you will sit down . . . and count the cost?"

VII

THE SCOTTISH TRADITION IN WORSHIP

WE wish to glance, finally, at some acute innovations which are finding their way into our public worship. We feel disposed to ask the Scottish Church whether she has awakened fully to the significance of the changes.

The time is ripe to consider what the new forms mean, what beliefs they imply, what purpose they serve.

We passionately desire to see the subtle and bountiful resources of Art brought into the closest service of the Church. Many a time—especially in modern days—the great poets, the great artists, have pointed the way to the Church; have seen the situation face to face while the Church was still looking through a glass darkly. Without the vivid, co-ordinating life of the true seer (just as without the corrective ballast of Science), the Christian Fellowship falls short of its high purpose and is maimed in its enterprise. One of the most ominous signs in the Church lately has been the tendency of the artist and the scientist to feel spiritually stifled, or at least enervated, in the atmosphere of her doctrine. We pray for a blessing on all that will make possible a truer Fellowship of the Spirit of Christ.

Nor do we imagine, as some do, that the introduction of any new beauty of form into our worship means one

more step towards Rome. We do not believe that what we loosely call "beauty" is really the "thin edge of the Pope."

The motive in seeking to enrich our public worship is not necessarily a "high church" motive at all—far less a Romanising one. It is the desire to broaden the service so as to include an appeal to the eye and the ear; in short, to embody the gospel message in sights and sounds as well as in more abstract thought. That, surely, is what Communion is. Now, whenever you express that desire, you thrill the artist with the possibility of daring creation, you thrill the architect with the chance of bringing his scientific knowledge to a poet's task. The Christian Fellowship is the supreme "patron" of the arts when it calls for the visible and audible presentation of the mystery of Christ. The sculpture, the architecture, the music, the painting, the poetry of the Christian centuries—much of it has been a priceless and permanent enrichment of the Church, arresting eye and ear to the spiritual mysteries.

Our present anxiety is lest the art which is moulding our worship should be carelessly and crudely handled. We doubt if it is fully appreciated that the ceremonial acts which find increasing favour are expressions of belief, visible presentations of a theology. They are interpretations of the Gospel, a kind of sacred pageantry —in itself an art far too long banished from our Scottish Kirk.

Our indictment is twofold. First: that many of the ministers employing an enriched form of service are doing so regardless of the underlying meaning of their words and acts. They are using forms at second-hand, and have not scrutinised where these have come

from. This is pageantry for the mere sake of pageantry ; a fatal thing to real worship.

Second : that almost the whole weight of the innovations is being brought to bear in favour of the very dogmas and doctrines of the Church which to the finest minds seem in need of melting and re-moulding. We claim that these expressions of spiritual truth which have been increasingly felt to be outworn and dangerously obsolete are finding a stronghold in ritual which they have lost elsewhere.

An example of this is the kneeling before the altar previous to the impartation of the blessing. What does that mean ? It means that the minister is obtaining directly what the people can only receive indirectly through his intercession. It means the virtual denial of the priesthood of all believers. For any minister of the Church of Scotland to act in such a way as to suggest this is treacherous to the fundamental principle of Protestantism. It is a backward theological step.

In the same way old forms of ritual in connection with the Table of Communion, and localised reverence, suggest that on that Table, on the occasion of the "Eucharist," something momentous happens which does not happen independently anywhere else. That, of course, is the change wrought in the bread and the wine irrespective of the spiritual attitude of the communicant. So, with word and gesture, the cruder interpretation of the Fellowship Meal becomes entrenched against the new interpretations of Christ's Truth.

Again, it is noteworthy that nowhere do the crudest forms of Trinitarian thought (which verge on tritheism) flourish so strongly as in the recesses of ritual. When the Creeds are being re-valuated and re-interpreted we

are suddenly asked to set them permanently at the heart of our worship in their old forms.

From all this it is evident that whether or not the new forms of worship becoming current to-day taste a little of Romanist ways, they are certainly evidence of a last defence against the new wisdom into which the Spirit leads. In that sense they are reactionary and share the attitude of the Roman Church—which perhaps explains the frequent confusion of the two.

We must deplore this use of Art to frustrate the free action of the questing imagination by which Art lives. It is a choking of Art with the skin which it has sloughed.

Moreover, the personal "testimony" of the preacher is in danger of being supplanted by the Voice of the Church. And the unhindered witness of the individual soul is the most powerful factor in the contagion of faith.

The essence of worship in the Scottish tradition has been neither "high" nor "low" church forms, but the presence of conscious knowledge and purpose at its centre. The function of preaching is to reinterpret the Word in such a way that men can find God anew "in their day and generation." We Scots have always maintained that no amount of chanting of the Magnificat, no amount of mystical prostration, can atone for a lack of knowledge and purpose at the centre of our worship. The sermon ought to be the "central theme" of our worship, making it conscious, making it open-eyed amid the current forms of thought, making our daily work into service of a recognised Lord.

That is why our best Scottish preachers have always been intensely practical, because they have had these two poles to their preaching—the Eternal Word and the Ever-changing World. That was the glory of Calvinism. And if our people only knew it, it is a return to that spirit in preaching that we need to-day. Not a return to the old expressions of Calvin, but to his great mind and heart, and to his brave absorption in the business of life.

The sermon may sometimes be only an "expression of human eloquence." So much the worse for the worship around it. For the root of our difficulty is that "we worship we know not what." The Magnificat is a song which has meaning only when some of life's lesson has been learned.

The world sang many hymns of praise, just as it saw many fine twilights, before it slowly learned to see God on Calvary. No hymn of praise without the Word could sing there without faltering. And the Word still has to knock at man's mind before it can become the conscious guiding motive in his life.

Our call is more than a negative warning. We believe with all our heart that a rebirth of Protestantism is approaching. We believe that the Church of Scotland has a great work to do in the Divine Purpose which is unfolding. But we have little confidence in those who, in the morning of this great day, sigh for the glories that have passed—who, in the time of a shaking of the Faith, turn to the disguised expressions of other generations.

A Christendom reunited on the basis of Church

government and ancient ritual is not going to be the home of the Spirit who is for ever making things obsolete because He is for ever making things new. For that reason we can well foresee that the great body of those who will not venture in their faith may indeed form a congenial union with Rome, even if their intentions are not explicitly towards this end. But we question if it will be a unity of the Spirit.

Art is universal, and great works of art cannot die. But we do not renounce our Christianity in order to appreciate the Parthenon or the "Trojan Women." No more do we deny the beauty of the older rituals (or of much religious art) by keeping them outside our Churches. Religion is both wider and narrower than Art.

Our call is to Art to come within a Christian Fellowship which is not afraid of the Hand of God shattering beautiful things so that more beautiful may be made—in art no less than in the rest of life.

The new Protestantism must express its character in the forms of its worship. The last thing we wish to see is a standardised simplicity. That may seem to ensure a freedom from "idolatry"—in actual fact it merely substitutes "idolatry" of another kind. And few rituals are so deadening as the practices of some of the extreme Protestant sects.

The Christian Fellowship which is going to save Scotland by the sheer power of its faith and the consecration of its wisdom must be something more than the passive admirer of a beauty whose implications it does not understand. The creative courage which will restore church and nation will reflect itself in the worship which is the centre of its life.

PART II

CHURCH AND NATION

I

RELIGION AND POLITICS

THE SCOTTISH CHURCH AS THE SOURCE OF LIBERTY

By Rev. Prof. J. H. Baxter, B.D., D.Litt.

OF the existing Church Histories of Scotland there is none that adequately responds to modern needs and reveals the essential contribution which, by our national interpretations and applications of Christianity, has been made during the centuries to a wider sphere than our own country. Partly it arises from our inevitable concern with the events rather than the tendencies, the facts rather than the principles, and from an equally inevitable inability and reluctance to assess the value to mankind at large of the struggles and achievements of our own earlier kith and kin ; yet it is also in part due to the defects and limitations that so long characterised our Scottish historiography.

Only since the recent days of Maitland, Stubbs, and Creighton has history changed its method and its mood. Reliance upon the ambling and narrow-sighted chronicler has been superseded by patient exploration of archives, interpretation of documents, and the modern ways of

"research." Elsewhere I have written that Scottish historiography was for long marked by the prevalence of that providential or catastrophic viewpoint which was derived through Calvinism from Augustine, and that while Scottish religion remained untheological, Scottish historiography of necessity remained unphilosophical: so long as the one continued to be political, individualistic, and legal, the other of necessity continued to be polemical, biographical, and pamphleteering.

But with the cessation of those constitutional variances which kept attention fixed upon questions of governance and political attitudes has come an awakening of interest and the possibility of dispassionate inquiry into what is, after all, the chief contribution of the Scottish type of religion and the Scottish religious institution to the world, in liberal sentiment and massive liberating achievement.

Here are two opinions, from beyond our boundaries, that define something of this contribution: "Perhaps in no country in Europe has religion played a more important part or exercised so profound an influence on the course of politics as in Scotland, finally resulting in leaving the land Puritan in religion and predominatingly Whiggish in politics"; and again: "Scotland has probably influenced the life of the modern world more than any similar social group since the days of Athens."

Pronounced, as they are, by capable historians whose non-Scottish nationality both provides them with due perspective and nullifies any charge of partisan shortsightedness or exaggeration, these judgments are, in my opinion, worthy of respect and scrutiny. They do not belittle the part played in the religious life of the world

by the religious life of Scotland : they are a tribute to the leavening and permeating power of the Scottish Church, whose opinions and attitudes have so deeply affected the national character and the national mind that all our activities, social and political as well as religious, are of one piece, prompted by one outlook and one coherent philosophy. This point is important ; Scottish history, in its many departments, forms one unity, and only with extreme danger of misunderstanding and misinterpretation can the political side be severed from the religious—nay rather, the religious idea is almost always the inspiration of the political event.

Again, Scottish history is a continuous process, not compartmentalisable, but an unceasing stream, in which only gradually do the successive elements and contributions merge into one whole. How grievously this fact has been overlooked is very apparent on a cursory examination of the text-books of our Church history. The two great reformations, that under Queen Margaret and that under Queen Mary, are only too often regarded as cataclysmic, unrelated and sudden, yet the situation before and after each presents a curious similarity and an almost parallel process of preparation.

Through the three clearly-marked divisions of Scottish Church history there runs a definite thread of identity and continuity, and that continuity has only recently been recognised and examined. Points of liturgical use, of folk-lore, and of personal religion, characteristic of the centuries after the Reformation, are being now explained in terms of pre-Reformation practice, and rightly so : religion is the most conservative of all human attitudes, and religious revolutions are always recalls

to a remoter, purer standard, and so conservative to an incomparable degree.

But the post-Reformation age has also other characteristics that link it up with Scottish Celtic Christianity and are explicable only in terms of a continued national personality. That legalism which is so often denounced as one of the products of the Knoxian-Melvillian transformation needs to be set alongside the legalism of Celtic Christianity. It was from the Celtic Church, indeed, that Western Christendom received its greatest impulse towards the penitential system; its codes are the most notable expression of the "eye-for-an-eye" law, and in their careful and thorough working out of that legislation they contributed to Europe a scale of penances that affected both the character and the practice of all subsequent religious institutions; and if Scottish Calvinism, in its disciplinarian code, became meticulous and legalised, the reason was not that Scotland had become Calvinistic, so much as that Calvinism had become Scotticised. Then again, if, as its critics say, our reformed religion became gloomily other-worldly, it is from the same cause. Irish or Celtic Christianity contributed, no less than a penitential system, a moving and ever-present awareness of the life beyond this life. It was purgatorial before Purgatory was sanctioned, and this impressive consciousness of eternity persisted in the Scottish character, and coloured the outlook of the Celtic Scot and the Roman Scot no less than of the Scottish Calvinist.

In this continuity of identity, the mediæval centuries have been given much less than their due place, and, with the exception of a few honoured names like those of Joseph Robertson, Cosmo Innes, Sir Archibald

Lawrie, Sir William Fraser, Bishop Dowden, and J. Maitland Thomson, the roll of workers is not large. The medium is difficult, for the Latin of chartularies and papal documents is not too easy, nor can every student boast himself a palæographer, yet of recent years quiet and laborious study has been accumulating results that must soon be interpreted to the ordinary reader in narrative form. The materials have been, to a large extent, available for long; our series of club publications is remarkably good; still, as yet, little has been done to extract from them a general view of the conditions of popular Scottish mediæval life, religious and secular. It is characteristic of the historiographical method that prevailed until recently that, broadly speaking, such works have been more used as quarries for topographical or biographical detail than for anything else—anything, that is, strictly historical rather than antiquarian. We have, indeed, much reason to be grateful for the antiquarian enthusiasm that is so widespread in the country, both in individuals and in societies; yet history is much more than the study of antiquities, and whole centuries of our ecclesiastical story still await detailed investigation before the progressive course of our religious development can be properly described and assessed. Students of the post-Reformation centuries are continually being thrown back for explanation and understanding to the five centuries that preceded it, and there as yet they have no competent guide, no synoptic view.

What can be said, then, in defence and justification of the intensive study of the Roman Church in mediæval Scotland? Most prominently I would put two facts: first, that it reveals the effect upon the Scottish character

of an impulse and an institution that were international; and, secondly, that it gives evidence of the persistence and development and influence of a definitely Scottish national type. During those five centuries Scotland was Roman, but no less Scottish. They were a period of experiment and expansion and self-discovery, when the youthful nation, coming by stages to self-consciousness and unity, was learning from its contact with the world what was to be its own specific strength and its characteristic contribution to human thought and activity. While the movement of ideas in continental Europe was here reproduced in miniature, the effect of those ideas was to make the Scot at once cosmopolitan and nationalist. If, around 1300, France and England had their papal problem, Scotland had it too, and the famous letter from Scotland to Pope John XXII. is not less significant than the replies of Occam and Marsiglio and the legislation of Edward III. If the prevailing philosophical mood of the fourteenth and fifteenth centuries was critical and sceptical, Scotland must have its philosophers, read and admired in the universities of Europe. In the early days of the great Aristotelean revival of the thirteenth century, the influence of Michael Scot was important and lasting, and in the last mediæval century, when old systems were crumbling and new doubts were being born, Laurence of Lindores was among the most potent leaders of European thought.

Yet, in justification of the two quotations made above, the chief contribution, and the chief problem, of the mediæval Church was political, and not religious. It is perhaps for this reason that the Reformation of the sixteenth century came with such violence to disrupt the ancient fabric, and with such insistence to bring the

spiritual side so prominently to the fore, creating indeed for the first time a definite division between the sphere of the Church and that of the State. But in that same state of things lies the evidence of continuity and of modern and topical interest, for even then (to use modern terminology) Scotlandwas Whiggish and Puritan. In the whole history of ideas, no phenomenon is more striking than this persistence of type. Queen Margaret's time gives proof of the Puritan outlook, and by the time of Robert Bruce this country had developed radical views that were clear and definite, and there, if not earlier, begins that well-marked sweep of influential and inspiring ideas which find exponents in Major, Melville, and Buchanan, Samuel Rutherford and the Covenanters.

The movement was enriched, no doubt, from the side of the Huguenots and of the Dutch legists, but the resulting liberalism was as potent abroad as at home, for it gave a cast to the political fermentation of the young American colony and had its considerable portion in provoking the demand for independence and in providing a standard for its claims. The Scot from Scotland and the Scot from Ulster had learned at home lessons of independence and self-reliance. This was the only kingdom in which the Reformation had triumphed over the resistance of the State, and that triumph had for over a century been steadily repeated, if not in the realm of events, at least in that of principles and ideals. Men had inevitably suffered for their beliefs, but their sufferings had consecrated the rights of democracy and individuality, of popular sovereignty, and of personal responsibility. Presbyterianism was not originally democratic ; it started as an ecclesiastic despotism, but

this despotism was sound and sane, for it rested upon the goodwill of the people, it gave popular representation and self-government, and it clearly defined the ecclesiastical sphere of control, and excluded from it both hierarchical governance and State interference. It had precise views of the meaning of sovereignty and of freedom; it drew an unwavering line between the claims of God and those of Cæsar. Those ideas, in turn, affected France, giving a stimulus and a model, and it was only a generation after the French Revolution that they took definite hold of England, and England in turn was liberalised.

Not all, naturally, of this development must be attributed to Scottish impulses, yet the writers quoted above do regard our contribution as of the highest importance. It seems, perhaps, a far cry from the reforms of the 1830's to the Scottish crises and lessons of 1330 and 1430, yet that is precisely the greatest justification of the study of our mediæval Church. Through it the nation, in contact and contrast with its Catholic compeers, learned, as we are learning in the unions of to-day, that unity need not be always uniformity, but requires and encourages diversity and individuality. Through it, too, the nation learned the love of liberty in every sphere, and its standards of liberty were even then pitched high. No generalisations better express the essentials of that mediæval Scottish institution, and none can better justify the view that those neglected centuries are part of a living and continuous progression towards the highest type of human freedom, and so are worthy of sober and detailed scrutiny, from the point of view no less of mankind as a corporate whole than of Scotland's inner and outer growth.

II

A DECLINING LEADERSHIP

THE CHURCH IN THE SCOTTISH NATION

By William Power

THE Jewish Temple was tribal and national, but it had universal implications which in due time were set forth by the Prophets, some of whom clearly anticipated the universal character and reign of Christianity. The universal nature of Christianity was brought into relief almost at once by the world-wide dominion of Rome, and from the time of Constantine it was signalised by the balance of power between Roman Emperor and Roman Pontiff.

Nationality, in the pre-Roman and in the modern sense, had been extinguished by Rome. It is not taken account of in the New Testament. The appeal is solely to individuals, in individual capacities. The larger social organisms are not thought of as moral entities, but rather as part of the nature of things, the "conditions" of the Christian struggle.

Herein lies one of the main difficulties of Christianity —and the chief source of its power. Social idealists have lamented secretly the lack of a direct ruling in the New Testament on urgent social and international questions. They have forgotten, for the moment, the

meaning of the leaven and the grain of mustard-seed. Christianity is not a national cult or a social code, but an organically regenerative power. As a national code or a social cult, it would have been tied to a mortal body and perished with the political moulds of its period. It is not for an age nor even for all time. It is timeless. Every day is its Day of Judgment. Its Creation begins every morning.

The letter of a law can be evaded or compromised with. The spirit that quickeneth is absolute and irresistible. Its working is plainly seen in the early history of the Church in Gaul, Ireland, and Scotland. The indescribable brutalities of the Merovingian period in Gaul were bravely combated by servants of Christ like Gregory of Tours, who led the savage Franks up out of the Dark Ages. The lamp that Columba lit in the West was extinguished there by Norse heathendom, but it shone out over Scotland with the spread of the Scottish Kingdom, which is coeval with the Scottish Church.

The idea that the old Celtic Church of Scotland was in any sense anti-Roman, or even un-Roman, has been assailed by "Roman" protagonists like Major Hay. But whatever significance may be attached to the late survival of the Keledei, the old Church in Scotland was very Scottish. It was the first Church in Christendom to give blessing and full recognition to the new principle of nationality. It not only supported Robert the Bruce, but explicitly set loyalty to nation above loyalty to king, and thus made a precedent not followed by England for three centuries thereafter.

Something better than mere chauvinism must have inspired this fine action of devout Churchmen. They

must have felt that Christian freedom implied national freedom, and that only within free nations could social effect be given to Christian ethics. They were better political philosophers than modern anti-nationalists like H. G. Wells, who fail to realise that a world in which national frontiers had been abolished would be a prey to capitalist or Communist tyranny, and would become like the Roman Empire—a slave-world.

Crusades, the Inquisition, nepotism, and political intrigue destroyed the value of the mediæval Church as a socially regenerative agency. The monastic system, which had saved civilisation by providing a strong off-set to the oppressiveness and wastefulness of brutal and ignorant nobles, became corrupt and effete. In Scotland, where there was, in addition, a sheer breakdown of discipline, the Church was rather worse than elsewhere. To the end, however, it retained its original characteristic of Scottishness. Its protagonists, like Ninian Winzet, clung—rather ostentatiously—to the old language, and accused the Reformers of selling the pass in every way to England. On the eve of the Reformation, the Makaris, who were mostly priests, and other adherents of the " auld religion " uttered violent protests against the oppression of poor tenants by greedy landowners. This evil increased rather than diminished after the Reformation, but the spokesmen of the new Church, voluble enough on matters of doctrine, church government, and purely private conduct, were strangely silent about social abuses.

This was all the stranger since the Church of Scotland did not follow the conservative and Erastian model of Luther, but the theocratic model of Calvin, which involved an ideal of social justice, and envisaged,

indeed, the City of God on earth. On the social side, of course, the Church was severely hampered—as Knox himself angrily admitted—by dependence on the very people whose oppressiveness had been denounced by Dunbar, Henryson, Lyndsay, and the author of *The Complaynt of Scotland*, and who had stolen most of the patrimony of the Church.

The Church, however, would have been in a stronger position to deal with such people if from the beginning she had been more decidedly Scottish in her interests and sympathies. Knox's resort to the aid of Protestant England was necessary, but it was carried much too far. In the seventeenth century the obviously logical line for the Church of Scotland to pursue was a strongly national one. But she had lost national feeling. She had broken with national tradition. The old monarchs and heroes of Scotland were merely "malignants," lying damned and forgotten in a Popish past. The old literature—though most of it is strongly Protestant in tone—was mere antique rubbish, soiled with Papistry, and fit only for burning. The old songs and music and dances and social customs were pagan abominations, to be put down by force. Gaelic was the gabble of idolatrous savages.

The Church had occulted the Scottish Parliament. She had occulted Scotland. She had lost touch with Europe. She could not become English. Working largely in a provincial void, to and for herself, she naturally became voiceless and inactive where big social issues were concerned.

Locally and educationally, her influence was salutary and immense. Not because but in spite of her illegal and tormenting interferences with private conduct—

because of her zeal for instruction, the pure and scholarly lives of her ill-paid ministers, the touching benevolences of her kirk-sessions, the devoted labours of her dominies, the genuine piety of thousands of her humble members —the Church of Scotland built up individual character in a way that has never been equalled. A singularly spontaneous testimony to her achievement was paid by a German scholar, Th. Fischer, who, moved by sheer admiration for the Scottish character, spent years of unpaid labour in collecting material for his books on the Scots in Sweden, Germany, and Poland.

The instance is significant. The Scot had to go abroad to get scope for the character the Church had built up. Scotland was merely a nursery garden—an Alpine rock-garden — of character. The social soil had been thinned and impoverished by the restrictive and un-national policy of the Church. There was no room for "planting out."

This tendency was intensified in the eighteenth century. "Scotland," in the secular sense, became associated with Jacobitism, Romish Stuarts, non-juring Episcopacy. "Britain" was associated with the Act of Settlement. The British note was strongly emphasised in pulpits and Assemblies. The Scottish note died away. Poetic divines wrote Gospel sonnets or didactic poems in frigid English. They loathed and despised the vernacular. Their denationalised taste was in queer contrast with the lyrically perfervid nationalism of Scottish priests, who wrote poems and letters racy of the soil.

The old Statistical Account of 1792, written mainly by ministers, is very informative about geology, climate, agriculture, "vital statistics," and Presbyterian fasti.

It says remarkably little about Scottish literature or pre-Reformation history. Significantly, it says little also about the Covenanters, or about current social problems. The Covenanters had indiscreetly stressed the democratic spirit which the Church had generated, but of which it had carefully restricted the scope. They were "enthusiasts." That term, or something worse, applied to those who sought to right social wrongs. Having ceased to think nationally—to recognise the existence of a microcosmal Scotland upon whose whole life religion could react—the Church had become tolerant of those social evils which the Hebrew Prophets denounced, and against which the "malignant" Makaris had protested.

A flagrant instance was the silence of the Church with regard to the wholesale clearances and evictions which turned a great part of Scotland into sheep runs and sporting wastes. This was a matter which directly concerned both the ethnic substance of Scotland and the spiritual substance of the Church. It was an attack upon her own membership. If she had had a spark of Scottish feeling, she would have thundered a protest that would have reverberated throughout the world. A few ministers did protest. They were unsupported by the Church. It was a matter for the landowners—or for the British Parliament. What had the Church to do with it ?

One result was that the Church of Scotland virtually lost the Highlands. As for the Scottish landowners, they have shown their appreciation of the Church's complaisance by going over almost *en masse* to the Episcopal Church !

Since the Church remained silent on a simple matter

like evictions, it was not likely she would have much to say about the infinitely complex evils brought about in Scotland by the Industrial Revolution. The "Moderate" section was largely indifferent. The Evangelical section was concerned solely about the irreligion, and what Hannah More curiously termed the "frightful voluptuousness," of the workers in the new industrial districts. "We must build more churches!" cried the Rev. Robert Murray M'Cheyne. New churches were certainly wanted. But the need for decent houses and proper sanitation was even more urgent.

Evangelicalism, narrow and other-worldly though it was, went down to the roots of Christian feeling, and touched men and women to live issues. In the hell of the Glasgow slums a light of Christian purpose shone forth. The scheme of systematic visitation instituted by Chalmers at St. John's gave promise of a movement which might have regenerated all Scotland and made the Church the direct agent of Christian brotherhood on a national scale. Chalmers was diverted into popular preaching and ecclesiastical statesmanship. "Public assistance" was instituted. Men were to express their Christian fellowship by means of rates and taxes, not through Christian work. The St. John's scheme provided a model for social schemes in other countries. It died out in Glasgow. The Church missed her biggest chance. Had she seized it, there would have been no room for a Socialist Party in Scotland.

It is only since 1900 or so that the "landslide" in the Church has declared itself. But the reasons go very far back. Much splendid work was done in and by the Church during last century, but the effect of it was largely neutralised by sectarian divisions and

wranglings that had very little to do with Scotland or with Christianity; and the evangelical movement of the 'seventies and 'eighties, though it had potent individual results, was largely discredited by its associations with obscurantism and what some one has described as "God-and-Mammon-ism." Its force, in any case, has spent itself. To-day the Church in Scotland, weakened by her failures, is faced, on the one hand, by non-religious movements which promise short cuts to an earthly Kingdom of Heaven, and, on the other, by crude and noisy forms of American "Fundamentalism." What is she to do?

There are good and wise people who assert that the Church is primarily a teaching body. That is probably true, but her teaching is of a kind that requires something more than pulpit and Sunday-school instruction. It requires a general appeal. I am not thinking of "organisations." These, unless they are the spontaneous offshoots of vigorous congregational life, are apt to be parasitical and ineffective. Attempts at ritualism have been a rather dismal failure.

There should be full concentration upon two or three things: the services, music, architecture, and youth organisations on Scout lines. Above all, there should be a central organisation—the live nucleus of the congregation—linked up territorially with neighbouring organisations of the same kind, and with public agencies, for giving such effect to the spirit of Christian brotherhood that no human being in the district will feel that he or she is a negligible item in the social scheme of things. Social science in direct action, with the dynamic of Christian love behind it—that is the essence of Christian "teaching."

One thing, which I have discovered, would be quickly realised by those organisations, namely, that in Scotland religious and national feeling are closely associated. Where one is deficient, the other will be found lacking. So the Church would gain by overcoming her curious fear (surely it cannot be jealousy!) of the idea of a Scottish Nation. Why should she be afraid of that of which she, if she joyfully recognises its existence, may be the spiritual principle—the very soul? Why need she be chained down to the temporisings of Knox, or the fears and prejudices of eighteenth-century Presbyterians? She can be Scottish safely and with a clear conscience. The name of Scotland has sacred associations. Let her invoke it!

When the name of Scotland is bravely uttered in Presbyteries and Assemblies, in connection with bigger things than church organisation or Sunday trains and golf, it will be a sign that the Church has freed herself from her exclusory inhibitions, and become the Church of Scotland in fact as well as in name. She will become not only congregationally, but as a deliberative body, a real power in Scotland, diffusing social righteousness and high purpose through the whole of our national life. What she has to say about vital social matters like housing, education, the land, and industrial affairs will be heard attentively and go home to every heart. What a change it will make when she speaks as if she existed for Scotland, and not Scotland for her!

A Scottish Church in recognising and reacting upon a Scottish Nation—a Scottish Church linking herself up with the whole of Scottish history back to Columba, and with all the notable achievements of Scotsmen in every department—a Church for whose ministers Scottish

literature or art or culture or history was a chief hobby; a Church impregnated, so to speak, with the Scottishness of Andrew Lang, R. L. S., Neil Munro, Lewis Spence; a Church which gratefully acknowledged and utilised the labours of her famous Gaelic scholars—such a Church would have a stimulative influence that would subtly affect every national activity. She would restore the national conscience and the national soul—without which Christianity has nothing social to work upon constructively. A new incentive would arise for industrial enterprises and industrial peace, for useful public works of every kind, for good housing, and decent living, and sound workmanship, and all-round self-respect. The reproach of "middle-classiness" would vanish: the porter as well as the stationmaster, the labourer as well as the plumber or draper, would take his place in the congregation and the eldership.

Above all, the "social revolution" that is silently going on in rural Scotland would have the same stabilising results as in Norway, where a true national patriotism, fostered by the Church, has resulted in a great system of small land-ownership, and in a rural democracy led by the farmer-descendants of the former nobility. For at the back of such movements, and of the great movement for international peace in which countries like Norway, Sweden, Denmark, Holland, and Czecho-Slovakia have taken a leading part, there is the national purpose and the national soul which, when analysed, is seen to be Christianity in practical form, and which no agency in Scotland can effectively foster save the Church.

III

SIGNS OF THE TIMES

THE PREVAILING PESSIMISM

By the Rev. Archibald Chisholm, D.Litt.

A SUGGESTIVE series of papers by eminent leaders of thought appeared recently under the title *The Drift of Civilisation*. Many valuable suggestions were offered regarding the duty of the State and the Church in face of the difficulties which are to be found on every side—but surely a more fortunate title could have been found for the volume. It suggests a vessel which has broken away from anchorage and is moving without any directing control save that of the wind and waves. Undoubtedly there are to be found sociological teachers who have come to believe that this is precisely the condition in which we find ourselves to-day. Factors too strong for human thought to control seem to be operating ; forces which work without any unifying force are dominating the situation, and like a vessel which has vainly tried to face the high seas under the power of its engines and under the guidance of its helm, human reason has had to capitulate, and now we are drifting we know not where.

No Christian man can accept such an outlook. He believes that behind what seems unintelligible a Divine

purpose is being achieved; but further, no man with any spirit can tolerate such a situation. Whatever happens, Reason must struggle to secure control to guide the policy of nations and of individuals. Civilisation must not be allowed to run away from man, to get out of his conscious control, to master him. Man must master civilisation, and our Christian conviction is that the control under which the swiftly-developing forces of modern life should be placed must be definitely in accord with the will of Christ if the finest things in our modern life are not to perish. In spite of the innumerable disadvantages which are associated with scientific and industrial developments in our day, great and noble things have emerged. But innumerable evils still exist, which make Eastern peoples unwilling to welcome any innovations which will tend to make their development follow along Western lines.

We wish to-day to secure the advantages of a well-organised industrial system. In the past this has undoubtedly been accompanied by many evils, but it need not always be so; a larger, fuller life may be secured if we bring to bear the highest ideals on the developing social structure. Yet some have given up all hope of any improvement. In very many quarters it is assumed that in the days to come it will become obvious to all that man cannot master, for the development of his highest well-being, the Frankenstein he has called into being.

If the leading thinkers of our day were prepared to treat the question of the future of civilisation as still an open one, we would have less reason for anxiety, but many thinkers whose voices are listened to by our generation hold out little hope for the future. "If a vote

were taken," writes Dr. Parkes Cadman, "among leading thinkers in Europe regarding the proposition that Aryan culture is heading for destruction, in all probability the Ayes would have it." Santayana, for example, believes that civilisation is approaching another winter cycle; apprehensive of developments in Russia, and fearful of the consequences which will ensue if the "Muscovite dykes burst," he cherishes little hope. Oswald Spengler resolutely refused to be called a pessimist; yet the knell of doom sounds through all his writings, and Dr. Hereford has rightly described him as "a heroic but hopeless spirit confronting a welter of universal decay." This is no question of temperament in which we find the men of a gloomy disposition on one side and the men of active spirit on another; we cannot afford to allow the warnings of so many thoughtful teachers to pass. We may believe that Spengler and others neglect certain vital factors on which we have reason to base our hope for the coming days, but the best way to meet the challenge they offer is to discover, and if possible to rectify, the weaknesses to which they direct our attention.

Many years before Spengler, Gumplowicz, and Muller-Lyer had discovered the positive elements so forcefully declared in *The Decline of the West*, "Progress is not immanent in man: what is immanent is rather a tremendous mental laziness which confronts all novelty with hostility. Progress has only become possible by means of a spiritual influence, the inspiration of God." Against the tendency on the part of a culture to exhaust its powers, there may ever be available those spiritual forces by means of which new life may spring where death would otherwise reign.

Living under the new conditions which prevail in Central Europe, it is not to be wondered at that a teacher who had little place for democracy and who found many cherished institutions losing their power, should have reached the dismal conclusions which Spengler attained. Yet, when there is so much said about the menace to civilisation, we require to examine more fully the possible sources from which danger will come. Klages criticises a "completely mechanised mankind," and discovers weakness in the form which industrialism has assumed, but it may be possible to transform the machine in order that it may become man's servant rather than his master.

Innumerable problems require to be conscientiously faced; great wrongs remain to be righted in social life and in international relations. The nations must choose the wiser way, and find a basis of co-operation by means of which each will be able to make its own notable contribution to the cause of human advance. Such an understanding among the nations will not be created by economic factors, nor will it arise automatically out of the developing situation. It can be achieved only if there is a determined endeavour to apply the principles of true religion to the very difficult issues which arise to-day; and in grappling with this task religion will receive new vitality and at the same time develop its unexplored resources. Those who, like Freud, believe that religion is an illusion, admit that it has been a beneficent illusion; we, who believe that our Christian faith is founded on the most vital realities, trust its power to guide the future.

Spengler dismissed somewhat impatiently the argument that Christianity has imparted to the world a

power which is able to rebuild the edifices which are crumbling in accordance with the natural law of decay. When his critics asserted that a factor of vital importance had emerged which was inoperative when Nineveh and Babylon fell, and which had not secured a sufficient influence to prevent the decay of Rome, Spengler referred to the weakness of Christianity in Europe to-day, and declared that religious faith was impotent against the inevitable laws which were operative. "A sociological preacher," he asserts, "who strives to bring truth, righteousness, peace, and forgiveness into the world of actuality is a fool. No faith yet has altered the world and no faith can ever rebut a fact." We have not yet seen the followers of Christ adequately manifesting their power along the line most requisite to-day, that of providing a foundation of peace on which progress in all lands will be possible, but often in world-story religion has proved itself capable of evoking the efforts which were most required at the particular time for the salvation of civilisation. Mr. H. G. Wells, who, in *The World of Mr. Clissold*, described civilisation as an aeroplane "which is popping and showing many signs of distress, and which may win to an aerodrome for repairs and replacements, or may make a very unpleasant forced landing presently, with little hope of immediate recovery," became more hopeful before he wrote *The Way the World is Going*. "I am building my expectation of a new phase in human affairs," he wrote, "upon the belief that there is a profoundly serious minority in the midst of our generally indifferent species." Our confidence rests in the strength of the army of men and women whose hearts God has touched and who are striving to express the

teaching of Jesus in the complex situation in which we find ourselves.

For various reasons we cannot accept the despairing predictions of Spengler. There is no *law* in obedience to which we must ruthlessly advance into the twilight; the doors of a great hope for civilisation are open, but dangers are in the way, and the chief dangers are to be discovered along another line. Mr. Gerald Heard has faced the prevailing criticism of the trend of affairs, and concludes rightly, I think, that our chief danger arises from the lack of an interest wide enough and challenging enough to enlist the loyalty of the many groups into which society is divided. There are racial divisions, religious cleavages, class antipathies, while within any group which might generally be regarded as obsessed by a group-consciousness, there are innumerable conflicting interests prevented from expressing themselves only by the knowledge that such expression would endanger the interests of the group. The existence of such group loyalties is no new phenomenon, but has become much more apparent in our day. According to Heard, there are three stages in the development of the individual: the pre-individual, the proto-individual, and the pioneer individual. In early stages a few leaders emerged, and the great mass were ready to follow; but as a result of the insistence on the importance of personality, there are far more people in the world to-day who desire a position of influence for themselves and who, if denied this position, will cause trouble. Disintegration in society results from the emergence of personality, which in itself is a good thing; but the type of personality which has emerged is not sufficiently enlightened regarding the need for submerging individual ends for the

general good. What is required is a type of individuality which, while developing the full intensity of personality, has at the same time become co-conscious. This is the philosopher's way of saying that we must "seek first the Kingdom of God and His righteousness."

Can the Church in Scotland make the contribution it is called upon to make in all these circumstances? Mr. H. G. Wells declares that Anglicanism is "muffled Christianity," and Karl Barth asserts that in Germany the Church, Protestant as well as Roman Catholic, has fallen a victim to a "sickness which is unto death."

If we could discover from the teaching of Christ definite conclusions on social duty, which follow as naturally from His words as a corollary in mathematics from the general proposition, our task would be easier; but no political party and no advocate of a particular policy can declare that the scheme for which they stand is the only possible form in which the Christian teaching can be applied. Jesus left as His legacy a message of love and righteousness which is powerful enough to drive out the evil things in any social system, but which is far too rich in content to be capable of exhaustive comprehension within the political scheme of any party. The Church's real work is to create the social conscience which will not tolerate wrong, and which will, by its own inherent power, change the social life of the land.

At the moment—to regard the signs in Scotland—we see the courage of many of the people sapped by the prolonged period of unemployment. In some parts of Wales the percentage of males unemployed has been greater than in Scotland, but over the whole country

unemployment has been somewhat less than 10 per cent. In Scotland, among men, the unemployment has reached 13 per cent. Some of the industries which are suffering most from the prolonged depression are concentrated in Scotland, and the situation is not improving. Many, unfortunately, have grown accustomed to the condition of being without work, and accept the provision made for them ; but for great numbers the soul-crushing burden of unemployment, and the uncertainty associated with such a lot, create a spirit of despondency which tends to sap the independence of which we are rightly so proud. Where men are in steady employment the standard of life is, on the whole, higher than in pre-war days. The unskilled workman has improved his position, but in certain trades the skilled workman is faced with real hardship, and when trade improves, the conflict between employers and employees will arise again with as great intensity as ever. Steps are being taken to introduce the principle of arbitration into industries in which as yet it has not been regularly applied ; in the furtherance of such a policy the Church rightly does all it can, but the difficult questions of wage levels are settled in the spirit of the battlefield rather than in the spirit of friendly co-operation. Men wish to improve their position. "Our first duty, a duty to which every other consideration should be sacrificed, is the duty not to be poor." However much we may wish to find this spirit modified, this is the attitude of mind we have to encounter, and Masters' Federations and Trade Unions are equally determined on the policy. Stephen Leacock speaks of what he calls "this brother-brother stuff," and admittedly there are times when a false sentimentality may do more harm

than good. But our emphasis must be on justice, and if we seek definitely to discover the way of righteousness we shall surely find it.

All classes demand an ever rising scale of pleasure. When they find their income restricted, they always blame the other side, whereas all are to blame. It is not difficult to show how, if we could by legislation or otherwise reduce the amount expended on alcohol by two-thirds, the number of unemployed would be reduced to the dimensions out of work in a normal year, and so the problem would be solved.[1] It is difficult to estimate the income of the people of Scotland.[2] Reasons are given elsewhere for suggesting that a reasonable figure is about £377,500,000 per annum. Of this we spend on intoxicants £26,000,000 or about 1s. 3d. in the £. If we add to this amount the burden which weighs down so many homes through gambling losses, we recognise that in a very real way we are forgetting the righteousness which exalts a nation. The most practical "policy" which the Church can pursue is to awaken the consciences of the community to the gravity of the social evils which will, unless removed, handicap the most valiant endeavours for social reform.

The modern organisation of industry has created innumerable forms of work which are monotonous. Mass production does not provide the same opportunity for utilising mental qualities, and men come to find themselves parts of a great machine.[3] President Elliott asserted that he had been unable to discover any modern

[1] *The Dawning Epoch*, p. 62.

[2] Chapter I. of Church of Scotland Report on Finance (to be published).

[3] Nelson, Charles W. Elliott, *The Man of His Belief*, p. 246.

employment, even those called the lowest, in which there is not large play for intellectual alertness and good gifts. He cites the case of a workman employed for thirty-five years in a printing establishment, who said he was learning something new every day. There is some truth in President Elliott's contention, but on the other hand, industry is becoming very strenuous, and yet this monotony of work is the price we must pay for our cheaper production. Men must come to find their work not a curse but a blessing, and undertake their daily tasks as co-workers with God in the establishment of His Kingdom.

There must also be provided constant emphasis on the responsibility of stewardship. Many who have found no place prepared for them at life's banquet have become embittered and are the most determined critics of modern social conditions; but perhaps the men who can help most are those who set out from the recognition of the bounty which is theirs. John Ruskin and William Morris found the incentive to social service not in the thought of what had been denied to them, but in the thought of the multitudes who could not enjoy what they had secured. "I cannot paint, nor read, nor do anything pleasing," writes Ruskin, "and the very light of morning has become hateful to me because of the misery I see around." If we could see our position, our gifts of mind, whatever worldly possessions we have, as God's call to nobler and truer service for our fellowmen, we should more readily enter into an understanding of the principles of Christian stewardship.

IV

SEA AND LAND—AND FINANCE

THE CHURCH'S GREAT SILENCE

By Dane M'Neil

IT is becoming easy to read of an emigration from Scotland of 367,000 in the last eight years, of an unemployment rate that has been consistently very much higher than the English rate, of slums that can hardly be worsted in Europe, of a vast immigration of other nationals, of the invasion of our towns by English stores or multiple shops, of the increasing control of banking, railways, and big business from London, and generally of the relegation of one of the oldest and proudest kingdoms in Europe to the condition of a beggared province.

For we get used to statistics. So used to them that we doubt their facility. We see people living around us, going about their business each morning, we see the grass grow, the crops come on, and indulge ourselves by feeling aggrieved at the daily news of the hundreds of thousands who draw the dole for doing nothing. Why not get *them* to do something also ? And having intelligently propounded so wise a question, we turn to the sceptic who shows us that anything can be proved—and disproved—by statistics ; and particularly to the

expert who says that everything is the result of "economic law." To go further in our investigations would be presumptuous.

And, by way of illustration, let us take the fishing industry.

A tour of the coast line of Scotland is a tour of scores of derelict harbours and creeks, every one of which was at one time tumultuous as a healthy hive. What I have so often seen as a boy comes back: the boats, the East Coast skippers, the Gaelic crews, the women gutters, the curers' agents, the brown sails going out at evening—most lovely of all sights, except perhaps the sight of them coming in at morning when excitement and anticipation quicken tongue and eye at the great gamble of the sea. And, with success in the gamble, how the news spread! So that an old woman of the hillside would cry to a young man passing hurriedly on the little road, "What news to-day?" and the young man would reply, "When I left, Duncan Cormack was in with thirty crans. There's like to be a big fishing." And after a sweet pause, she would exclaim, "Isn't it God's blessing!" The young man would hurry on, smiling to himself at the old woman, smiling out of his excitement and the need for hurrying with the horse and cart, for likely as not there were ten to fifteen shillings in it for himself that day. The shopkeepers would begin tidying up their premises, for debt as well as cobwebs might get a fright before long. And so the whole district was stirred to a maze of happy ordered work, laying up honey for the winter—and fun and the ceilidh and cards and football and games and the "literary society."

Now in that particular harbour, which in its heyday fished two hundred to three hundred boats in the season,

there are five small boats—of the type of the old haddock-boats of the winter fishing. The harbour walls, the pier head, the breakwater are sinking and bulging and rent. The basin is silted up. The cooperages and curers' premises are roofless, their windows boarded. Even of the legion of flashing gulls, only a few are left to cry disconsolately and whiten the last remnants of scentless tar and pitch.

The picture could be filled in by tracing all the actions and reactions of the community's life as a result of this brave industry of the sea, and not merely along the lines of material well-being but, more profoundly, down the hidden ways of emotional and spiritual experience. For the central conception is that of young manhood and womanhood in their prime, with on the one hand old age proud of them, often dependent on them; and on the other childhood and youth looking towards them with the secret desire to emulate. For passion was there, and life, and creation.

Before all of which the "economic expert" becomes impatient, muttering "Sentimental!" For it is so clear to him that, however satisfactory "all that" may have been at the time, it is no longer suitable to the conditions of our day. A sailing vessel had only a restricted range. She was bound to go under before steam. Why? Obviously because steam can take a larger boat farther afield, can shoot a bigger drift of nets, and can reach a rail-head port with a greater catch for an earlier market. These small fishing communities were therefore bound to be squeezed out. Fishing must concentrate more and more in the great fishing ports like Peterhead, Fraserburgh, Wick, Lerwick, Kirkwall, Stornoway, etc.; and must go on concentrating still

more as drifter competition increased. The small harbours and creeks represented a phase in the life-history of an industry. Their usefulness has passed. They have accordingly died. It's no good being sentimental about it. That's the end of them.

That, anyhow, is the argument, and it looks, in the phrase of this machine age, fool-proof.

It may be, for all that, only the proof of a fool. For the acid test of results compels us more and more to suspect our economic expert. Big-business, attended by financier and publicist, are the trinity we worship to-day. Like Napoleon, they move armies. Human beings become "hands," misery, starvation, disease become "unemployment," a nation becomes a "tariff," and the dread scourge and tragedy of war an affair of "markets." Nor might one fight against this dehumanising process if big-business could show itself successful at its own game; if it could, in a word, distribute the material goods of life. But does it? In our Scotland, with its bare five millions of a population, we have at this moment nearly a quarter of a million out of work. That is the damning answer. Big-business has become the mumbo-jumbo of our industrial jungle; the great financier is its medicine-man; and what we fondly cherish as our emancipated minds are frightened to ask questions and demand realist answers. Even back in the ancient Gaelic commune we find simple food and clothing, perhaps, but no poverty, leisure but no unemployment, neither vast riches on the one hand nor the nightmare of "the backlands" on the other. The great Gaelic heroes worked about croft and creek, hunted hill and glen, exactly like—and with—their neighbours. As a way of life it was logical and effective. And with so

little on the plane of material riches (*i.e.* without the aid of the machine), what a large spiritual life was there!

With the aid of the machine to-day (which, it has been calculated, multiplies the labour of one man by at least two hundred), and the unlimited resources of land and sea (for our present poverty is not in *production*, actual or potential, but in *consumption*), we ought to be princes in our own right. But what happens is something like this. There is a machine being worked, say, by four men. A gadget is invented whereby the machine can be worked by one man. Result: three men are thrown out of employment—with the whole appalling train of events from lowered vitality and disease (slums and C 3 population), to the ultimate hunt by the machine-owner for foreign markets—and inevitable war. Yet what common sense would expect to happen when the new gadget was introduced would be, that the four men would become approximately four times better off (leaving the term "better off" to be defined in working hours, or machine-product, or both, together with its application to industry as a whole and to society).

Every age hankers after its own strange gods. We have become not only fatal and sentimental regarding ours, but we have also of course developed the necessary jargon. So that any man who questions is smiled at, not merely by the expert but *by the admittedly ignorant.* The modern industrial system, governed by an absolute Finance, is believed in and worshipped ten thousand times more firmly by humanity to-day than all the faiths of all the Churches put together. And our Church, the one spiritual organisation left to us, never questions it.

It not only does not question it; it condones, and that in the most insidious of all ways, for it asks us to accept poverty and slums and suffering as manifestations of the inscrutable will of God; nay more, to accept them humbly as "visitations" by a Divine Power—which presumably might otherwise run the danger of being flouted by a people grown over-confident because they had food and clothes and social happiness in abundance. And if the Church denies this implicit attitude, how are we to find out that it has any other, when it is silent in face of the awful facts? The other day, for example, thousands of baskets of fresh herring were thrown into the sea outside a Glasgow that has tens of thousands of its people perpetually on the brink of starvation! Does it sound a crude question to ask if that was the will of God or merely a flaw in a human organisation? But even crude questions must be asked of a body that before such an appalling waste, amid such appalling human destitution, does not even venture a timid, Why? When the harvests of sea and land are richest, the harvesters themselves are threatened with penury. The other year a bumper American wheat crop was partly used as fuel. And as with the food products of sea and land, so with the raw material and manufactured products of industry. Think of a world suffering unemployment and destitution because of over-production of the very things it needs! The people, as it were, are dying for lack of bread because the wheat crop was so bountiful that, not being an "economic proposition," it had to be burned. Can unreason or insanity go further than this? It can, very much further, for our business men solemnly "explain" it on the basis of financial "laws" (as if they were laws

of Nature and unalterable, instead of being the tabulated observations of a financial system quite arbitrarily created by man and as arbitrarily capable of alteration); and our spiritual leaders "explain" it on the basis of God's inscrutability!

It may be a sin to take the name of the Lord God in vain, but surely it is hardly less than a blasphemy to hold Him guilty of a world of hunger and social horror, when He has actually created a land and sea teeming with such riches that, worked upon by man and his inventions, are demonstrably capable of providing humanity in abundance with all that is necessary for perfect physical well-being and social happiness. It is not that what we require cannot be *produced*; it is that it cannot be *bought*. And money is created not by God but by man; to be precise, by the banks.

All of which may be considered a digression from our concern with fishing, but very pertinently is not so. For, as has been said, Finance is the nerve-centre of an economic polity that, having failed in results, must be regarded with a fearless, an active scepticism. And when we revert to a consideration of the concentration of the fishing industry in big ports, "proved" to be so inevitable, what do we find is already happening? That for large and expensive drifters to go great distances to sea to meet herring that would come to our coasts in any case—and too frequently not to meet them at all—is proving under the existing dispensation not merely a failure—which was all that worried fishermen half a century ago—but a creator of the far more grisly thing called Debt. The "solution" to the fishing problem has not been found. It is apparently further away than ever, so far away that it is in danger

of being found again in the small boat and the small creek! A certain Moray Firth harbour that has not had a fishcurer for nearly a generation is this year curing again, and fifteen small-type boats, with auxiliary motors (and weekly running expenses of about ten shillings per boat), are doing very well on the inshore fishing.

Here, it would seem, are the beginnings again of the healthy communal life I have tried to describe. What it needs to support it are vision and organisation, not so much on a local as on a national scale; that is, on a scale and by an authority capable of questioning the sentimental or fatalist doctrines of existing financial accountancy, and sufficiently realist to insist that the human factor is more important than a book-keeping entry. The moment is vital in every way. Governing factors like trawling and territorial limits have to be firmly handled and clearly defined. Dutch trawlers can cut up and destroy our fishermen's nets in the Moray Firth openly and with impunity. Scotland contributes a tremendous annual sum to the upkeep of the world's greatest Navy. A futile little patrol gunboat is seen on odd occasions to crawl up the Moray shores. Representations to Westminster have, of course, had no effect, and the fishing banks of the Scottish coast, both east and west, are being continuously raided and destroyed by English and foreign trawlers.

True, the fishing industry is immensely more important to Scotland than it is to England. That is one reason, no doubt, why Westminster had never any hesitation in breaking with Russia. Deputations and appeals from the Scottish ports proved fruitless. And the Russian market, that took 75 per cent. of our total

pre-war curing, was denied us. May we be excused for asking why ? for whose benefit ? under what system ?—while the fine men and women of our fishing communities passed away, to the usual accompaniment of economic shibboleths, and a life interested and emotional and spiritual passed with them. But at least the word "Russia" did rouse the Church—to inveigh against Bolshevism and its reported new marriage laws, and antipathy to Christian ritual and dogma, while it failed completely to perceive the stupendous Russian upheaval as a signal portent of the mental unrest and spiritual sterility in the youth of the world of to-day, in the youth of Scotland, youth that for ever hates sterility, and is for ever quickened by the spirit.

And as with the sea, so with the land. The story of the land clearances in Scotland is one of the blackest in history. Always the people have been forfeited to Mammon—but in this matter how brutally ! More brutally even than in the congested industrial areas, because at the back of our land communities lies our heritage, a Gaelic heritage for the most part common to all Scotland, a heritage that was cultured and lettered centuries before the first halting articulations of English. Are not its poetic and musical remnants becoming fashionable ? Have we not Celtic twilights and pretty-pretty abortions of a Gaelic aristocratic culture ?—that once upon a time absorbed Christianity, and sent its scholars to convert half Europe.

But we have dropped our heritage, our true national life, for that charming shy thing called an inferiority complex. The tartan was forbidden, an oath of "loyalty" was made infamously humiliating, and cargoes of Gaels were shipped abroad like cattle.

And now we have a million and a half acres of arable land within the deer forests. There are still some eight thousand applicants waiting for small holdings (with the Government this year hoping to give entry to eighty-nine !). In agricultural circles it is being realised that small holdings pay where large farms do not, for they are worked on a different labour principle. For the Highland type of small holding an outrun is essential. That involves the whole question of deer forests and sporting rights generally. For the Isles, the sea is the outrun. That involves the whole question —very acute and even bitter in certain centres—of ineffective government supervision of inshore trawling. With productive land and sea you have—or, rather, could have—afforestation on a great national scale ; while Nature is steadily pouring away almost infinite resources of hydro-electric power.

Scotland is potentially a rich country, and where she is organised she succeeds. Take even the remote treeless Orkneys. Last year (according to an eminent member of the Land Court) the Orkneys exported £200,000 worth of eggs, or four times the total agricultural rental. Yet Scotland has to import eggs on quite a vast scale from China ! But apart from such an odd example here and there, organisation is completely lacking. Indeed, according to many, the only hope for the northern half of Scotland is the tourist traffic !

For sheer futility this would be laughable were it not so tragic. Study what has been done in a land like, say, Sweden, where a national government, proud of its country's traditions, has encouraged to success afforestation, hydro-electrical development, and agriculture. There are, for example, over a hundred factories dealing

with peat moss. Or study Denmark for co-operative dairy farming. Or even what the Irish Free State has already done for its dairy produce.

The facts and figures can be got easily. What I am concerned with here is the spiritual principle behind them. For the chaotic condition of the Scottish body politic and economic can be but symptomatic of the condition of the Scottish soul. And when in Scottish history we have touched the soul we have usually touched the Church.

What is the Church doing at this most crucial moment in Scotland's history, when it looks as if not only the true culture of our race were passing, but the very race itself ? What fight is the Church putting up, not for itself as an organised body, but for that far greater thing, the traditional distinction and freedom of the Scottish spirit ? One cannot read of the "clearances" and think kindly of a Church that largely found in them a temporal benefit. What about this more hidden but possibly more deadly because final "clearance" ?

The thinking young men and women of Scotland in art, in business, in letters, in politics, have decided to put up a fight for their ancient nation. Even their National Party should be regarded by an acute observer as a profounder thing than any mere political organisation, because it is an outward manifestation of a state of spiritual urgency and need. The economic argument is stressed because the spiritual argument is paramount ; because it is known that if the body dies the soul passes.

And we don't want the soul to pass. While it is just conceivable that in fighting for the soul of a nation we may be fighting for the soul of the world. Palestine and Greece were small countries. In her past, Scotland

has always shown a pre-eminent concern with mind. Her old literature, her educational systems, her folk-music, the very way in which she, more than any other country, was caught in the toils of a metaphysical Calvinism, go to show this. Subtle debate by crofter and fisherman on a point of doctrine may for a time have inhibited art and sent humour underground, but it had its own insidious delights. We are a mental people, instinctively fitted to fight for the mind's freedom whether against the thraldom of a foreign institution or an international machine.

And in this fight that has now started are the young men and women going to look towards the Church, or, as in Russia, are they going to turn away from it and jeer ? Many of them have been asked what they would like the Church to do, and they have answered "Nothing." What portent do the Churches of Scotland, looking towards the future, read into this terrible negation ?

V

THE MENACE OF RESPECTABILITY

A LACK OF ENTERPRISE IN THE CONGREGATIONS

By His Grace the Duke of Montrose

MANY men are asking themselves these days whether the witness of the Church is all that could be desired; and whether spiritual guidance is gaining or losing ground in the minds of the people. It would almost seem, from what we hear, as if the economic and material life and the Church life were divorced. From the pulpit we are told of "the Churchless Million," and "the Desecration of the Sabbath"; from lay mouths there comes the utterance, "The Church fails to interest the people." No satisfactory answer has been given to these questionings; and there can be little doubt that the Church does not mean as much as it ought to mean to the rising generation, and that if it could bulk in their minds even as largely as, say, the Co-operative Store, or the Trades Union, or the Parliamentary Party—or something that is of advantage and cannot be done without in life—many of these wrongs would be righted.

Yet in our Church of Scotland there is a vast field of fine work to be done—work which, if more widely

known and supported, would prove of benefit (or shall we say uplifting power ?) to many.

We have only to scan the Report to the General Assembly on the Social Work of the Church, and here we find a record of duty nobly performed in regard to the maintenance of Maternity Homes, Orphanages, Labour Homes, Farm Training Schools, Rescue Work, Unemployment, Temperance, and the provision of Rest Havens for the aged. All this, though strictly and narrowly speaking not really the propaganda of religion, is nevertheless the worship of God, and a very fitting task for the Church. But why does it not then hold enthralled the interest and support of congregations more enthusiastically ? Is it because the work as outlined is too much in the nature of ambulance relief, instead of being active fighting in the field against the causes of evil ? It is all very well to patch up and mend the wounded and the fallen, but what about the wrongs that made them casualties ?

A Church that is not active and combative is like an arm kept in a sling. It becomes emaciated and feeble. Exercise is as needful for a Church as for a human limb.

There are many great questions which require the guidance of the Church to-day. To name only a few—Housing, Health, Education, and Employment. None could be more important than these in affecting rightly or wrongly the lives of the people. They may not sound on the face of them to be religious matters ; but they are nevertheless so ; for is it not well-nigh impossible for a family dwelling in a slum, in filthy conditions, with work haphazard and insecure, to be clean, happy, healthy, and in a mind to be godly ? The Church cannot lay down rules or policy—that is for Parliament

to do—but what it can effect is to teach the right spirit in which all people can approach these questions; and if the spirit is right, a proper solution of difficulties will be found. It is for the Church of Scotland, then, to exercise itself more actively with the great public questions of the day.

Blame for supposed apathy has been freely placed on the Church ministers; and then disapprobation has been expressed of the manners and morals of present-day young folk. "They are not as we were in our day"—"It's all too, too shocking," say the elders as they shake their heads, adorned with silvery locks. It might not be far wrong if we sought for the trouble in the constitution of most of the Kirk Sessions. They are too old. They have lost their energy and enterprise. And how many of our congregations can be said to be really busy and active? Most Kirk Sessions are models of decorum and dignity; but are they not also drowsy and self-contented? And yet what young folk desire above all else, in order to prove their efficiency and worth, is to be associated with something active, with "real live wires," and "to get a move on" in all troubled circumstances. They want opportunity to display their energy; they want to perform business themselves; and if we fail to give them this opening they just drift away elsewhere, and join Clubs, Associations, Guilds, and political parties, and forget about the Church which, after all, is the greatest organised power for good in the world.

On this question of youth in the service of the Church, there is a striking paragraph in the Encyclical Letter of the 300 Archbishops and Bishops accompanying the Report of the recent Lambeth Conference. Although

it applies to the Church of England, it is equally applicable to any Church—and not least to the Church of Scotland. The paragraph reads :

"And here we would affirm that it is for the Church to give its Christian witness in a way that will appeal to Youth, and that Youth will understand. It is our confident belief that, when the Church does that, then Youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen."

In short, we must re-orient our views as to the part the Church should play in our everyday lives. Some men may feel that religious sentiment can only be satisfied by ecclesiastical services, others by sacramental offices, others by quiet personal performance, others again by deeds ; but what matter all these different modes of worship, so long as all meet on the common platform of Christian principles ? It would be a mistake indeed to imagine that the sole duty of the Church is to concern itself with Hell and Eternity. Its main function is to formulate the life of to-day on Christian principles ; and these are broad, general, expansive, and adaptable to every social age and condition. It matters not, then, whether members of Kirk Sessions are really old or young, so long as they are zealous and possess the fire of youth, to "concentrate Society and sanctify the State."

Furthermore, at risk of being classed as a "Revolutionary," would it be wrong for me to suggest that women should be eligible for election to Kirk Sessions ? I fail to understand that the "Auld Buik" has any-

where prescribed the Church as the prerogative solely of the masculine sex. In these days all social work, all public work, all religious work, must and does include the welfare of women, girls, and children; and since the feminine mind has been found indispensable in Parliament, the Law, the College, and Medicine, it is difficult to see why it should be excluded from active participation in Church work.

We say young men receive a call to the ministry. How do we know that young women do not also receive a call to God's service? If it be right to rejoice and welcome young men who look to the Church as their vocation in life, why should it not be equally right to do the same in respect of young women? Are we really to believe that just because a woman is a woman she must be for ever denied the opportunity to serve God from within His Church? Surely not; for it has been written, "All are equal in the sight of God." It is common knowledge that there are Mission Societies, and Church Councils, and Committees open to women —but that is not the same thing. If women were eligible to the eldership and occupied seats in Kirk Sessions, it is almost certain there would be a greatly awakened interest in the activity of the Church.

In the recent Lambeth Conference it has already been recognised that women can play a useful and helpful part in Church work. The Order of Deaconesses has been created in the Church of England for the purpose, and sanction given for women to conduct baptisms, churchings, and even pulpit work. The celebration of the Sacrament has, of course, not been placed in women's hands—and I do not advocate that it should be—but I do feel that with sex questions so

prominent, and the welfare of women, girls, and children constituting an essential claim on public attention, it would be well that the feminine mind should be available for consultation and direction in those things and principles which are more important than anything else in life.

It has been well written that family life is the basis of Christianity; and the late George Cadbury, of chocolate fame, once remarked: "God has placed men in families, and there is no influence like that of parents upon children." If this be true, then if any one can influence Church work along right lines, when so many in these times are looking to the State to provide everything for them from the cradle to the grave, it will be the women.

As a measure of what magnificent work women are capable of performing in the name of Christ, one has only to see the rescue work done in Salvation Army and Church Army shelters. But why is there a Salvation Army at all? Why does the Church itself not do all the work done by these magnificent organisations among the "down and outs" and poorest of the poor? Are we too respectable and too dignified? Or is it we are too old and slow? I don't know what it is, but I would like to see more young blood of both sexes in the Kirk Sessions, more scope for young folk to prove their worth, and more real social work done to prove the value, necessity, and utility of the Love of God as exemplified between man and man.

Lord Beaconsfield once declaimed: "What an opportunity for the Church with her learning, her organisation, and the influences of her tradition; with her sacred services, her divine offices; with all the beauty

and holiness with which she worships—to advance and address the people—what an immense field for a Church! Let her blend with divine instruction the spirit of patriotism, and assert herself, not merely as the Church of God, but also as the Church of the country and the Church of the people—the National Church."

Surely the opportunity to inspire in a vital way the lives of the people, old and young, men and women, rich and poor, employer and employee, could never be greater, and never finer, than stands before the newly united Church of Scotland to-day.

The Church of Scotland is part of our history, is part of our life, and must be part of Scotland itself.

VI

THE CHURCH'S LOSS OF CONTACT

IT IS NOT THE FAULT OF THE PEOPLE

I

By the Rt. Hon. James Brown, P.C., M.P.

GREAT masses of our people who are careless in Church attendance have no great grudge against her. They ignore the Church now because they think she ignored them in the past. Whether our people are right, or partly right, need not detain us at the moment. What we (for I speak as a Churchman) must make plain is that the Church of Scotland is a National Church in the broadest sense of that term.

I am only restating what I have said elsewhere, that her first duty is to preach the Gospel; but her duty does not end with the preaching of the Word. She is also called to service.

The Master insisted on this both in word and in action. His life was all service. He came "to seek and to save the lost," and He came that we might have life, and that we might have it more abundantly. What shape service should take must be determined by each individual minister and member, but service there must be—and sacrifice. That was our Lord's way.

That is the tradition of the Christian Church, and I am sure that this is accepted by all.

It is the foundation on which all Christian belief is built. It was the practice of the Early Church. It was held firmly by all the Reformers, and whether it is always articulate or no, it is expected of the Church to-day.

It is thought by most men who have studied the question that she has lost, and is still losing, touch with the people ; and, if the statement is true, I venture to suggest that the fault does not lie wholly with the people.

Wherever the truth lies, the re-united Church of Scotland is presented with a great opportunity. She has a message to give which Scotland needs, and she can give service that no other organisation is so well fitted to give. Both message and service are expected from her, and there are signs that both will be given.

If she does not stand aloof in the everyday events of life, if she shows sympathy and understanding in the struggle for the cleaner and fuller life, there will be a response that will surprise the pessimists.

Nor need she lower her spiritual standards. Indeed, the higher she raises her standards she will be the more respected and trusted and looked up to. But she must join in the battle against the evils which cramp and destroy both body and soul.

Whether it be to poor man or rich man, service must be given, and the thing to remember is, there is no respect of persons with God. The Church's province is the whole of life. To the Christian, as to the Church, nothing is common or unclean. If the spirit of her Master pervades her service, her work will be sanctified, and she

will become, what she ought to be, a great regenerating force.

II

By the Rev. T. F. Harkness Graham, B.D.

If there is going to be any preaching worth listening to in these days, there has got to be a readjustment of the message of the Gospel to the needs of this age. It is long overdue : and even if it does cause no little turmoil in the restatement of it, it will at least show the world that we are in earnest. The Church is hampered, because she has never endeavoured to obtain any consensus of opinion on matters of economic reform, on social policy, and the deliverances of science.

Preaching has been modernised all right : theology hasn't failed to advance. But what about the man in the pew who doesn't know what to make of the divergence between the old standards of belief and the new exposition of them ? Ministers are thrown open to the charge of insincerity or casuistry.

Why should organised religion have degenerated into a glorious kind of antiquarianism, revolving on its own orbit, without the slightest contact with things as they are or even as they might be ? Would Christianity have proved man's salvation if our Lord had spent His time in antiquarian researches on the services of the Temple ? We ourselves have failed to grasp the ever-living, ever-present Christ. We have failed to present Him as the all-important factor in the life we are living to-day. We have failed to pierce through the trappings of the first century to what is unchanging in the

twentieth. Men have come to regard with an almost blasphemous dislike the intellectual researches of a class apart.

What stultifies the power of religion in the average mind is an animosity and indifference to something which seems to have outlived its day and generation.

We have contributed to this by setting up an idol in Eastern dress when we should have let men see a Christ who was so "modern" that He could think of nothing but what concerned the progress, the purification, and the salvation of the world now. A historical regard for Christ which savours of the romantic is alien to this age. A man may be blasphemous about something he believes to be dead, but he has a wholesome and reverential regard for the needs of the present when, at the same time, he realises these needs to be his own. A preacher never can be other than evangelical—but to be evangelical need not mean to be reactionary. It cramps a man to have to choose between a species of reaction and a species of intellectual special pleading. The Church has not been fair to those who have formed the spear-head of attack on the needs of the present. The members of that Church are not living in an old and untroubled world. When the Church was formulating her doctrines she was dominated by the philosophy of absolutism. She endeavoured to find a complete and untrammelled statement of the Faith. To-day we must have faith defined with reference to the lives of men. We must consider the application of Christ's teaching to the needs of this age. Unless we are prepared to do this boldly and concertedly we will never regain our hold on the imagination and confidence of the people.

It is high time the Church as a whole devoted itself

to the consideration of doctrinal standards. By this it is not suggested that something in the nature of a General Council be called. It is not suggested that a creed which is fluid should be solidified or made static. But it is much to be desired that the Church as a whole should have opportunity to define its own position to the needs, the spiritual needs, of this age. The Presbyteries, the Synods, the Assemblies are often mere business meetings. How seldom they touch the spiritual urge which is bound to be present in the breasts of their members! It would be the first thing to lift our General Assembly out of the doldrums of mere serving of tables.

The thing which is going to shake the united Church into consolidated action is the relation of its teaching and preaching to modern life. The Church which will revolutionise the world is not a Church of legal compromises—but a new Church rising phœnix-like out of the ashes of the old. It must take upon itself the spiritualising of all that is waiting to be spiritualised and the condemnation of what is waiting to be condemned. There has got to be a new Church: and the sooner we make jettison of much ballast we do not need, the sooner will it come into being.

By refusing to face the application of Christ's teaching to the needs of to-day we are being forced, if we are honest, back upon a mysticism whose logical conclusion is Transubstantiation. The living social implications of the Communion must be insisted upon, otherwise we will be merged in the one doctrine we as Protestants are pledged to combat. Communicants ought to be taught that the Lord's Supper is, in addition to a channel of divine grace, a vision of the ideal social life. Not

only that, but they must utilise their time of meditation for seeing how and wherein they can apply its teaching to daily life. It is not something which segregates us from our fellows as though special "privileges" of higher righteousness had been bestowed upon us. It is a call through practical demonstration to higher social service. It means the abolition of all class distinction. It means the production of a spiritual atmosphere by unity of service, unity of action, unity of position. The world must know by this means that what politicians endeavour to do by theory, the Church can do by practice. Christianity is not merely a criticism of life; it is the remoulding and refashioning of it. Because the Church has not insisted upon this side of her teaching, a great deal of what is best in social theory has been delivered over to a materialistic creed, and we may find ourselves little better than hopeful sparrows twittering in a thunderstorm. We must make it clear through the teaching of the Lord's Supper that we are a social Church. Communicants ought to be taught that the application of the Lord's Supper to life means that the Church believes in the League of Nations; that she is opposed to war and all class distinctions. In spite of all outside safeguards, it is quite possible that should another war be proclaimed our pulpits may be stampeded by popular jingoism, and our ministers find themselves competing with the recruiting sergeant.

We have got to teach that the Church is not dependent on any State for its upholding, but will have to carry on even should the foundations of the present polity be destroyed.

Why should we fail to have that "get-together" feeling in the Church that, say, we find in the meetings of the

Rotary Movement? Why is it necessary that men should feel constrained to go apart to emphasise what is really implied in the teaching of Christ?

Let us make the spirit of comradeship part of our belief. We do not often find it. Let the clergy dress themselves as ordinary individuals and enter a strange church. They will then realise the need for comradeship. Friendship can never emphasise itself in a cold, forbidding exterior. A study of the psychology of friendliness would help us much. Christ's disciples did not sit uninspired at the Last Supper. They expressed their hopes and their fears. The Communion should be a means of expression, not a cold and forbidding hour of repression.

The young communicant must be made to feel that the Church is not a spinster of old and uncertain temper, condemning pleasures she has never had the courage to participate in, but a strong, virile spirit, sympathetic to all that is best in life and determined to foment it. The mere isolation of certain abuses such as gambling, intemperance, dancing, card-playing, and the abuse of the Lord's Day, so that it appears as if this was all the Church existed for, is futile. We must get a statement of aim so definite, so full of social implications for this age, that when the member of the Church has accepted it, he will have no doubt in his mind as to his position in these matters.

Coming now to the matter of preaching—the Church ought to preach a silent as well as an audible sermon. That she can only do when her position in practical matters is definitely known. Writing as one who has been in a large industrial parish for a number of years, and who has seen the incidence of the great strikes

and the subsequent economic depression, I feel that then the Church lost a glorious opportunity. She was not sure of her position. She sacrificed to reaction what she should have given to progress.

Why should "Socialism in our time" have entirely dulled the imaginative glamour which should surround "the Kingdom of Christ in our time"? Why should there be this terrible stumbling-block about Evolution, and never an authoritative word from the Church as a whole as to whether the acceptance or rejection of it is very vital?

These are matters which count tremendously in some men's minds. They scan the reports of our meetings for something in the nature of a deliverance, and find nothing helpful. We stand for liberty of conscience. Why should we be so unwilling to accept the results of it?

VII

BREAD—OR A STONE?

IS THE CHURCH FAILING YOUTH?

By the Rev. A. C. Craig, M.C., M.A.

WE may set out from a brief statement of three *unchanging* elements in the Church's task, ever-present and ever-pressing, of winning youth to faith in God.

1. Manifestly the Church, no less than any other movement which appears in history, requires, if it is not to perish, some accession from each upcoming generation; and, if it is to flourish, an accession more than enough to replace its natural losses in quantity and quality. This elementary need of self-preservation is realised to-day with a fair degree of vividness, if not alarm, but it cannot be insisted on too strongly that the winning of youth is the most important among the Church's many important tasks. In particular, the need of the right quality in the Church's recruits requires continual emphasis. The heart of the official statistician may swell, but one giant is not replaced by a dozen dwarfs.

2. Another unchanging factor is the Church's obligation to be true to its own nature. However the working content and fruitful emphasis of Christian faith may

differ from one age to another; whatever changes, in response to secular movements or other more obvious pressures of the Spirit, may have been effected in the thought-forms and practical expressions of the faith; and however wide and culpable may be the gaps between separated bodies of Christians, and between profession and performance in all, the identity of the Church of Christ has still never been in doubt. The faith "once for all committed to the saints" has always connoted a specific body of apprehensions, a specific temper, outlook, and ethic. Prolonged across two thousand years, the road to Cæsarea Philippi has made many devious curves and led through surprising scenery, but it has never changed the fashion of its milestones and signposts as do high roads which traverse in succession the different realms of a continent. To put it at its simplest, faith in God through Jesus Christ is the constitutive character of the Church and the sole title to personal membership within it. It is to such a faith, and not to some less rich or less exacting substitute, that youth must be won if the Church is not to betray its trust.

3. A third unchanging element is the youth of youth, a staple character in young people which is more significant for our present purpose than the special features of any generation. Obeying the deepest instincts, youth makes its perennial bid for colour, movement, romance, beatitude, and resents dullness like a disease. "In the joy of the actors," says Stevenson, "lies the sense of any action." This is the native creed of youth. A dull religious routine may be imposed upon childhood as successfully as Allen's *Latin Grammar*, but it will not hold the devotion of the later years. Will young

people, again, not always respond to the call of any adventure which appears to offer "bigness," expansion to the personality, play to their sense of individual worth and destiny, and to the capacity for heroic action of which they are aware, at least intermittently, in their hearts? Are they not also more deeply influenced by the real facts and forces of their environment than by its façades? A form of young schoolboys—an amazing unconscious instrument for sounding character—will probe to the very soul of a new master within a few weeks. In the larger arena of their teens and twenties a generation of youth likewise takes stock, more or less instinctively, of the movements and causes which make demands upon them, and reacts to the sterling and not the merely vocal in the advocates of these.

If this is the case, the situation is never without promise for real religion "as by far the richest, the most romantic, the most entrancing and emancipating fact and life extant or possible anywhere for man," provided that its advocates are seen to enjoy God and to be entering by Him into life. Otherwise these same natural characters, so full of potency for religion, are calculated to drive youth into the far country which holds out a specious promise of life, and has sincere enough politicians.

Turning from these general ideas to our present situation, we cannot fail to be struck by two outstanding features. The first is the *breadth* of the effort actually being made to hold and win youth. The second is the danger of decline in what, for want of a better single term, we may call *gravity* in the Church's mission to the young.

Where in a former day reliance was solely placed upon Sunday school and Bible Class, along with the influence of public worship, we have to-day, in addition to these instruments, a remarkably elaborated machinery of clubs, brigades, societies, which seek to give expression to almost every natural interest of youth. This enlarged work has grown out of a better knowledge of youthful psychology; it is sustained by a corps of workers who deserve genuine respect for their enthusiasm and devotion; it has succeeded in bringing within the ambit of Church life a considerable body of young people, and making them feel in a general way that religion and life may be in happy alliance. This achievement must not be underrated. But it has still to be asked whether in the midst of all this hearty bustle of activity — socials, camps, demonstrations, football leagues, rambles — the gravest, richest, and most challenging aspects of religion are not being slighted. Must we not take time to-day to ponder deeply von Hügel's saying, that "... the Church is an irritating superfluity, a feeble ditto to the State, the moment it forgets that this precisely forms its specific work and call: the awakening, the training, the bringing into full life and fruitfulness of the Supernatural Life ..." ? or Professor Whitehead's, that "... religion in its decay sinks back into sociability" ?

The verb *docere* governs two accusatives, and if he is to teach John Latin, the teacher must know both John and Latin. The Church has made an earnest attempt in our day to understand John better, but is it losing its Latin, the supernatural Latin in which John is to be built up ? There is a phase of authentic Christian development in which the soul turns away from nature

and creature in a solitary act of self-committal to God Himself, as He is revealed and apprehended in Christ, and knows itself to be entering through that act of faith upon the real life, the real adventure, the real enlargement and bliss for which it was created. This does not mean the denial of natural interests, but the subjection of these to a single absolute principle of evaluation, and their eventual investment with a new meaning and relatedness. Call it conversion, call it the spiritual coming-of-age, allow it a great variety of modes and manifestations, it is the conscious opening of the life towards God Himself. This is what makes Christians Christian. In this the finest ethic has its roots. It is the very life-blood of the Church. Where in times past this experience has been notably evoked in the lives of individuals, as an Augustine, a Luther, a Chalmers, or evoked on a large scale, as in the historic revivals of religion, it has always been under the pressure of central Christian truth rediscovered at the fountain-head of Scripture or preached with power; and it has always been attended by a deepening of the level of fellowship among Christians. If the Church is forgetting this, it is losing grip of its Latin.

What has been said must not be construed as a flank attack upon the multifarious agencies by which work is being done among youth. The intention is rather to provoke such questions as these: May all this work—legitimate, antiseptic, beneficent, so far as it goes—not be obscuring the specific mission of the Church, as an accompaniment may drown, instead of merely illustrating, a musical theme? Are we more concerned to get youth somehow within Church frontiers, and more willing to extend these frontiers loosely, so as to include

a reputable number, than aware of the religious experience we wish them to enjoy? Are we fishing with a hedonist bait on a humanist hook? Are we failing to frame our programmes in clear relation to the Supernatural Life, and merely giving Church sanction to average human decency?

Where the answer to such questions must be in the affirmative, there is a betrayal of the Christian cause, which stands or falls with the apprehension of God Himself through Jesus Christ. It is certain, moreover, in a purely practical point of view, that the cream of youth—the most spirited and thoughtful, who will be the natural leaders of their generation—will only be won by an appeal commensurate with their own endowments. They will never be attracted by "feeble dittos" in the Church to what is provided spontaneously and with glamour elsewhere.

It is always tempting to trust to grandiose rather than to humble action, to wait for great events than to take small definite steps in the right direction. In the present reference it is tempting to believe that an official restatement of the Faith, were it carried through with candour and courage, might of itself revitalise the mind of the Church and invest all its propaganda with new weight and power. Probably, however, this is to ask the cart to pull the horse. In any case, it will take years of labour to recondition the cart.

But a humbler adventure in which all earnest Christians may play their part does lie *immediately* open—the adventure, namely, of a more candid church fellowship in the things of the Spirit. Not long ago the writer was assailed in a friendly way by a church member in some such terms as these: "You ministers are shirking

your real job. You come into our homes and we welcome you, and you behave very nicely. You are generally affable and often jocose. You seem to take for granted that we are all spiritually happy, and want only a little pleasant chat. The truth is that most of us are bitterly hungry. We want to get down to the things that really matter, and we expect you to take the first step. You mostly fail us. You mostly give us stones for bread in your pastoral work. It is not enough to get a week's rations from the pulpit, especially when they are dry biscuit . . ."

Whether or not the accusation against ministers is fully justified, a statement like this accurately mirrors a religious winter, with deep waters bound under ice, and more or less felicitous skating on the polished surface of things. It witnesses to the grave need of a warmer, more courageous, more religious type of fellowship within the Church. To attain this we need to be far more sincere with one another, eager to share our spiritual gains and discoveries, less shy of disclosing our real selves in their deepest needs and aspirations, less secretive about our defeats. We need, in a word, to observe far more gravely and expectantly the condition attached to Christ's pledged presence among His disciples—that they should gather "in His name."

This would be necessary even if the Church could still be conceived under the mediæval image of a moated citadel, compact and precise of design, flying a clearly-blazoned flag, opposing impregnable walls to doubt, and actually dominating the surrounding territory. The need is still more urgent in a day like ours, when the Church is widely regarded as a picturesque old ruin, the haunt of comfortable middle-class outings and

dreamy antiquarian studies ; when so many Christians are Christian rather by hunger than by satisfaction, by vague sympathies than by vital experience and luminous conviction ; when the Church is not widely producing a type of life, and a corresponding apologetic, commanding and trenchant enough even to antagonise, let alone startle or dismay, the modern secularist mind ; when Christendom has not yet a clear knowledge of what its Gospel is in and for the modern world.

It may well be that we shall not attain at a bound to a triumphant fellowship of arrival. In its fullness, indeed, that belongs not to earth but to Heaven. But even a fellowship of hunger and search, a fellowship of spiritual poverty, is full of promise, if it be honest and earnest enough. From such a comradeship we may expect to gain, soon or late, both a deeper insight into our own and the modern world's needs, and a firmer grasp of our own faith. To such a comradeship we may honourably invite, and confidently hope to attract, the best of modern youth and the best in them.

Ministers of religion, the accredited teachers of the Church, have a special duty and a special opportunity of contributing towards such a fellowship. They will perhaps do this most effectively by consecrating their energies afresh to the central functions of their office, "prayer and the ministry of the word," by relating these with a new candour and sympathy to their pastoral work, and that especially among youth and the leaders of youth. The manœuvre of concentrating upon the centre has turned the tide in many a doubtful field. It will be most difficult where it is most needed ; widely unpopular, it is to be feared ; not immediately productive of dividends in institutional balance-sheets.

But the Church lives and can only be rightly recruited by the Word of God understood and closed with, taught, preached, applied to each age's needs, exhibited in the fellowship of believing people. Is the measure in which these things are done not the specific measure of a minister's fidelity to his office ? Is it not also the actual measure of the Church's vitality ?

In particular, the duty of preparing candidates for Church membership needs a new definition and seriousness of purpose. It is difficult to resist the impression that young people are being admitted to full communion, as it were, on a flat institutional level, unawake to the heights and depths of religion, unchallenged by its austere and absolute claims. In part, Sessions, but mainly ministers—who are in fact the Church's sentinels —must bear the responsibility for this calamity. It is too much to say that it will always be averted, but the human means of averting it will be provided when the preparation of catechumens is regarded as the minister's greatest spiritual opportunity and honoured as such. This will entail, as the writer has come to believe, a course of preparation much longer and more searching than is often given ; an intimacy of approach and self-revelation of which, from a variety of reasons, we are apt to be afraid ; and the steadfast faith that every soul is capable of God.

Within prescribed limits it is not possible to follow out in other directions the line of thought presented above. Its main burden may be summarised in a concluding paragraph.

The Church has always two foes — Antichrist without, Subchrist within. The latter is the more dangerous, because the more insidious. Our great need

is the rediscovery of Christ Himself and His word about God to the real world in which we live. This rediscovery will only be made in an adventurous fellowship of truth and love. We ought not to want to win young people — and we cannot hope to win them — more cheaply.

PART III

THE CHURCH OF TO-MORROW

I

CHRIST AND HIS CHURCH

THE FELLOWSHIP OF THE REDEMPTIVE QUEST

By Rev. Prof. John Baillie, D.D., D.Litt.

LET us set at the head of this section of our book the words of the earliest surviving description of the life of the Christian Church :

"They devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together. Awe fell on every one, and many wonders and signs were performed by the apostles [in Jerusalem]. The believers all kept together ; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as any one might be in need. Day after day they resorted with one accord to the temple and broke bread together in their own homes ; they ate with a glad and simple heart, praising God and looked on with favour by all the people." [1]

What precisely was it that was here beginning ? It was not, of course, anything like an absolute beginning.

[1] Acts ii. 42–7 (Moffatt's translation).

These meetings in the Upper Room had had their close parallels in the earlier history, not only of that land of Palestine, but of many other lands. There had been prayer and awe and daily visiting of the temple and the common sacramental breaking of bread and the sharing of possessions and a glad and simple heart long before this. A great part of the *didachē* or instruction here referred to had been common property among the Jews for seven hundred years, while there was much in the temper of the *koinōnia* or fellowship that had long commended itself to the great men of Greece and Rome. The idea that Christianity was "a new religion" would have sounded very strange to the little company in the Upper Room. All religions, if they really have any religion in them at all, must be the same religion, expressing itself in ways of less or greater adequacy. Where God is present in human experience, there and only there does religion exist; hence, if God is one, religion must be one too. The early Christians may not have understood this perfectly, but they understood it far better than the nineteenth century did. None of them, except a few like Marcion, would have cared to call themselves Christians in any sense that quite excluded Moses and Jeremiah and the writers of the Psalms; and the more widely read among them, such as Justin in the second century, would not have cared to call themselves Christians in any sense that quite excluded Socrates and the founders of the Stoic school. To think of Christianity as adding one more to a multitude of rival brands of religion that were already in the world is to misunderstand the inmost genius of it. Think not that it came to cast out and destroy: it came not to cast out and destroy, but to embrace and

fulfil. Till heaven and earth pass, one jot or one tittle shall in no wise pass of all the authentic spiritual life that has ever been lived in the world, till all be fulfilled.

But what was it then that was new ? For one cannot read that second chapter of the Acts of the Apostles without feeling that there was *something* in the temper of that fellowship, and therefore in the content of that instruction, significantly different from anything that had before appeared in the world ; and that on this difference hangs what we most cherish in the life of the Christian ages. When the question was put to the members of the fellowship themselves, their answers varied considerably in a number of not unimportant ways, but all the answers agreed in connecting the new thing with the execution of a certain young Man in Jerusalem a few weeks before their meetings began. Before many years had passed, the realisation of the tremendous spiritual significance attaching to this event began to lead some Christians to wonder whether He were really a *man* at all, and not rather "a god," or a being in some way half god and half man. That was not unnatural in a world where Hellenic influences had spread so widely, but it was soon recognised by all the leaders of Christian thought to be a fatally wrong tendency, so that Docetism, Adoptianism, Apollinarianism, Arianism, Monophysitism, and all other views which in any wise leant towards a denial of the full and true humanity of Jesus, came to be regarded as very harmful heresies. A true view must start from the fact that He was Very Man.

What manner of Man then was He ? We turn back from the Acts of the Apostles to the Gospels, and there we find the record of a young Artisan who proclaimed

the near approach of a radically new order of things, such as His Hebrew forefathers had long been wont to call the Reign of God, and in the inauguration of which He believed Himself called upon to play a divinely-appointed part, such as His forefathers had long assigned to the "Anointed of God," or Messiah. With a view to this end, *He showed men a new way of life and of death.* He showed them this, first and foremost, by living and dying in this way Himself; but He showed it to them also by constant and systematic teaching. He made it clear that this teaching was in no wise a cancellation of the existing insight, but a refinement and deepening of it. "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. . . . For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In what respect did Jesus' way of living and dying *exceed*—in goodness and truth and loveliness—the way of older revelations? What is there that is unique or distinctive about the mind of this Master? Here there is a certain parting of the ways in the recent scholarly literature about the Gospels. In far too many of the would-be careful and critical accounts of the life and teaching of Jesus, which are now being offered to us in greater number than ever before, one seems to miss the impression of commanding greatness (to give it, for the moment, no higher name) which is left upon one by the reading of the Gospels themselves. Not only do we wonder how such a figure as is here described could have been the greatest force in all history, but we wonder how our own hearts could have been so moved as we

read the more artless narratives of Matthew and Mark and Luke and John. One can only say for oneself that nowhere else in the world's literature is one struck by the same keen and sure penetration, first into the natural tendencies of our human nature, and then into the conditions of its remaking, as meets one here. Jesus is indeed "the Lord of Thought," bringing to bear, not indeed upon any kind of theoretical inquiry, but upon the practical problems of how to live and how to die, so sensitive an insight, so rare a right-mindedness, and (as one must add) such massive powers of reflective thought as are unrivalled in the history of our race.

Can we indicate in a phrase or two something of the main gist and tenor of the way of life and of death which He showed to men? Let me call two witnesses, neither of them orthodox Churchmen, and one of them not a Christian at all, but an erudite Jew. Dr. Claude Montefiore has in many places in his books attempted to put his finger on that something in the Gospel story which can really be held to "exceed" all that went before it, and what he finds is—in words used by him in one of these places—"something more venturous, more self-sacrificing, more eager, more giving . . ."; something which "does in its height 'cause a man to lay down his life for his friend' . . . which drives a man forth to save, to redeem, and to forgive."[1] The other passage is from Dr. L. P. Jacks. It starts from very much the same point, but it carries us a little further. "The religion of Jesus is precisely this spirit of comradeship raised to its highest power, the spirit which perceives itself to be 'not alone,' but lovingly befriended and supported, extending its intuitions to

[1] *The Old Testament and After*, p. 209 f.

the heart of the world, to the core of reality, and finding there the fellowship, the loyalty, the powerful response, the *love*, of which the finest fellowships and loyalties of earth are the shadows and the foretaste." [1]

Nearly all the words used in these passages are expressive of the particular genius of Christianity—venturesomeness, self-sacrifice, eager givingness, the laying down of one's life for one's friend, the desire to save and to redeem and to forgive, comradeship raised to its highest power, loyalty, love. But between every pair of these words and phrases there is the closest interconnection. Perhaps we can express the common principle that lies behind them all by saying that *the final secret of life is to be found in the values of the redemptive quest.* That is the great spiritual discovery that is embedded in the life and teaching of Jesus, and above all in the manner of His dying; and it is on this rock that His Church was built. "And go after that which is lost until he find it . . ."; "But when he was yet a great way off, his father saw him, and had compassion, and ran . . ."—no words of His stand nearer to the centre of His Gospel than these. Christianity might almost be defined as the religion that kills the fatted calf for the prodigal son. In their more immediate significance these values of the redemptive quest are ideals towards which we ourselves must strive in our dealings with our fellows. But they are far more than that. They are also revelations of the nature of God, and it is only because they are modes of the divine perfection that they can exercise upon us so imperious a claim. The Christian faith in the divine redemptive quest of the human heart, and the Christian realisation

[1] *Religious Perplexities*, p. 92.

of our human redemptive duty towards one another, are but two sides of a single outlook, and neither can hope to thrive while the other languishes. Or we may say with Dr. Jacks that the duty of Christian comradeship and the Christian faith in a Divine Comrade are but two sides of a single outlook which are, in the last analysis, inseparable from one another. Perhaps the most characteristic word in the Synoptic Gospels is the word *pistis* or trust. The theology of Jesus consisted in trusting the universe as one would trust a friend. At the same time He opened out to us a deeper way of friendship and comradeship among men—the way of a love that finds no sacrifice too great if it lies in the path of its redemptive quest; and with this deeper friendship went a deeper trust in the Divine Friend.

Now in the death of Jesus Christ on Calvary all these values of the self-sacrificing redemptive quest are gathered up and brought to their last consummation. That is why the early Christians, when they were asked to define the message on which the Christian Church was built, were all agreed in pointing to the Cross and saying that the message was *there*. The Christian outlook on life, whether in its aspect of creed or in its aspect of conduct, is all summed up in the death that Jesus died. About the Cross, as showing forth the love wherewith we should love our fellows, we have no space to say more, but as showing forth the love wherewith God loves us something further must be said about it.

What the early Christians so deeply felt was that in the Cross of Christ God was speaking to them something more unmistakable and doing for them something more adequate to their need than He had ever previously done or spoken. They felt that through this

so human and so earthly means He was showing them what He was, and how He loved them, and how arduous was the way by which He was willing to redeem them for Himself. Here, they were assured, was the culminating moment of the divine guidance of history. Philosophies of an abstract kind have often tended to think of the Divine as a static and timeless reality, serenely separate from the temporal passage of events; but Christianity, while never losing hold of the truth of transcendency, has insisted on the mutual integration of time and eternity, and has staked everything on the faith that in the Passion and Death of Jesus Christ men were face to face with the supreme act of God's outflowing love.

So, while clinging to the real and unabridged humanity of its Master, the Christian Church has from the beginning dwelt in the assurance that in Him Very God was present for our salvation. How can this be? How can Deity and humanity thus cohere together? We may perhaps approach an answer in the following way. Plato in his *Theætetus* says: "There is nothing more like God than a man who becomes as righteous as he can." [1] But Christianity goes further. Christianity asserts that the righteousness of a man who becomes as righteous as he can is not merely *like* God, but *is* God Himself operative in that man's soul. It asserts that man is incapable of any righteousness save in so far as God dwells in Him and that accordingly all righteousness is of God. What then shall we say of Him "who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that

[1] *Theætetus*, 176.

judgeth righteously" ?[1] That He was like God? No, that is not enough: we must say that God was in Him, reconciling the world unto Himself. Such is the supreme affirmation of the Christian religion. Only we must be careful to note just where the burden and the surprise (or, as St. Paul would say, the "scandal") of this affirmation lies. It does not lie in the mere idea that God has been made manifest in human flesh; for to no inhabitant of that old Mediterranean world was there anything surprisingly novel in that. It lies rather in the kind of man in which God has been found to manifest Himself, in the kind of human life and human death in which His real presence and activity are at last discovered. That God is the kind of love which moved in the heart of that young Man from Nazareth, and that accordingly the central principle on which the spiritual universe turns is the principle of redemption through vicarious suffering—such is the Christian evangel. The Church of Christ is the fellowship of the redemptive quest.

[1] Pet. ii. 22–3.

II

FAITH AND FELLOWSHIP

A NEW TYPE OF CONGREGATION

By the Rev. Ian M. Macalister, M.A.

THERE are a million people in Scotland to-day who have no connection with any Christian Church. This fact is seriously troubling the conscience of the Church of Scotland. Theoretically, the congregations of the Church throughout Scotland are the agents through whom she should be trying to reach those whom she has lost. In actual fact, however, the congregations, as they are at present, are not likely to prove efficient instruments for the evangelisation of the lapsed. And this for two reasons. First, because in every congregation there are many persons on the communion roll whose membership is merely nominal, who themselves need to be evangelised, and are therefore not to be counted on for the evangelisation of others. And secondly, because it does not seem unfair to say that even active and interested members of congregations, for the most part, are chiefly concerned to maintain their own congregational life and activities, and do not readily identify themselves with efforts to reach the masses outside.

The reunited Church in Scotland, therefore, is faced

by a double problem. She has to win the nominal members of her own communion to active life and service for Christ, while at the same time inspiring the whole body of her communicants with a greater zeal for Home Mission enterprise; and then, as a great reawakened and rededicated body, she must move out to the task of winning a non-Christian society for her Lord. Nor can the tackling of the second problem wait upon the solution of the first. Somehow or other the Church has got to reawaken her own membership, *while at the same time reaching forth to those outside.*

Consideration of the present organisation and methods of the Church can hardly fail to awaken doubts as to their adequacy in view of the situation outlined above. The Church of Scotland is organised on the basis of one minister to each congregation, with a tendency, which recent events will probably accentuate, to increase the size of congregations by local unions. Upon this one man falls the burden of preaching twice a Sunday, with all the preparation that involves. He only, with the authority of the Kirk Session, may administer the Sacraments; and to the original pastoral duty of visiting his people in sickness and health are now added the duties of running, supervising, or at least keeping in touch with innumerable social and religious organisations. In many parishes he must also superintend the Sunday school and conduct the Bible Class; and his services are always in frequent demand for marriages and funerals. With all these duties to perform, it is not easy for him to find time for that *intimate dealing with individuals,* which is the chief hope of restoring the indifferent to active membership, and inspiring the whole body of the congregation with new zeal.

But it may be argued that the minister, through all these varied activities, is making effectual personal contacts with his people the whole time. This, however, is open to very serious question. Preaching, preparation for which takes up so much of a minister's energy and time, can only bring the preacher in contact with those who come to hear him. A good number of those on every communion roll seldom or never do come. And even for those who attend church, preaching, as a means of reaching them, often fails through being too general. Consciences stirred and minds awakened slip back into apathy in the absence of following up and closer personal contact. Nor are the usual congregational activities very effectual means for evangelising a congregation. By such organisations people are often happily drawn together socially, but in the deeper reaches of their lives they remain apart and unknown to one another. Again, in pastoral visitation the ground to be covered is often too extensive, and the time to do it in too limited for pastor and people to find opportunity, except very occasionally, for those deeper contacts which nearly all human souls are slow and shy to make. The great defect in the organisation of the Church of Scotland, therefore, would seem to be the laying of so great and varied a burden of work on the shoulders of one man; and the great weakness of the methods he is expected to employ, their failure to reach many of those they are meant to benefit, their superficiality, and the difficulty of adapting them to meet the deeper needs of the individual.

To say that the burden of work in very many congregations is shared with the minister by a willing band of office-bearers and workers is, of course, true, but

still leaves the pillar absurdly inadequate for the weight of that which leans upon it. And to say further that from time to time individual lives are reached and won for Christ, even by the least effectual of these customary methods, is merely to point the truth that the grace of God is always able to triumph over the blunderings of men.

The Church of Scotland, then, is not at present making contact with and evangelising her own members very effectually, and is not likely to do so without changes both in organisation and methods of work.

She has not been more successful in her efforts vitally to influence those who are outside. Here, in so far as congregations have recognised their responsibility, they have tried too often to fulfil their obligations by purse rather than in person. Down-town missions or mission churches are financed by wealthy congregations, who may also supply a few part-time workers, scout-masters, guide-captains, or concert parties; but here their personal sacrifices and missionary endeavours frequently stop short. It is not thus that the pagan portions of the east end will be won for Christ.

Institutional churches are a real attempt to reach the churchless in the east end of our great cities by casting wide, from a congregational centre, the nets of social and religious organisation. But any one who has engaged in such work knows how very difficult it is to draw the nets, and land the fish caught by them, safely in the membership of the Church; and, even when that is done, to be sure that the church members so obtained will be really active spiritually and not mere hangers-on. Too often those who fish for souls, with clubs and brotherhoods and guilds for nets, end up by getting hopelessly

and futilely entangled in the management of those nets, and get no further.

Special missions to the churchless, where the emphasis is upon open-air speaking and informal meetings, have been tried, especially since the war, with some success. But as a means to conversion this type of mission is too brief and spasmodic, and, like so much of the Church's work, lightly touches a large number of people, while only very occasionally laying hold of the individual so as to change him vitally.

The house-to-house visitation of a congregation's territorial area is a real and obvious method of evangelisation; but there is little hope that it will reach full effectiveness until it is more generally recognised as the duty and privilege, not only of the minister and Session and a few helpers, but also of the whole congregation, each member acting as a missionary to the churchless at his own door.

Such are some of the methods by which the Church of Scotland tries to reach and vitally influence the churchless masses in Scotland; and it will be noticed at once that, for the most part, these methods are applicable to the churchless of the poorer classes, leaving those of the privileged who make no profession of religion still untouched.

In most of the activities of the Church of Scotland, both within her own congregations and outside them, there is a distinct tendency to deal with people *in the mass* through organisations and by methods that give little opportunity for *vital personal contacts*, and an apparent inability to deal with people individually and bring them as individuals into a living experience of God in Jesus Christ. Personal evangelism—by which

is meant here the winning for Christ of one individual by another in the power of the Holy Spirit—is looked on as the minister's job; the laity, with of course honourable exceptions, recognise no responsibility for this sort of work, or are perhaps more often afraid to attempt it; and too often ministers themselves are so involved in the mechanics of organisation, and the administration of ordinances to large numbers together, that they lack time, and are in some danger of losing the ability to deal with individual souls.

And yet, except by personal evangelism, *how is Scotland to be won for Christ?* If the greater number of those who are called by His Name are really incapable of sharing their personal experience of His grace with others, how shall these others learn to know Him? The call to-day is for a genuinely missionary Church, whose members are able, and not afraid nor ashamed, to bear *personal testimony* to the power of the love of God, and have felt inwardly that divine hunger for souls which can only be satisfied by winning others for Jesus.

To this end the suggestion is made here that much that our present methods seem to have failed to do for the membership of the Church might be accomplished by the inauguration and development of fellowship groups in our congregation.

A group is a fellowship of men and women who are drawn together by a common desire for a deeper and more vital experience of God in Jesus Christ, and who are willing, individually and corporately, for the sake of having and holding that experience, to make whatever changes in their own lives, to accept cheerfully whatever sacrifices, and to engage in whatever undertakings God, guiding through the Holy Spirit, may direct

them to. Since the spirit and purpose of the group are thus at one with the spirit and purpose of the Church, there need be nothing in the group as such to undermine the loyalty of its members to the Church or their own congregation. The group is in no respect a substitute for the congregation or an attempt to form a church within the Church. Rather it is a means towards the revitalising of church membership and the creating of a truly missionary spirit within the congregation.

There are certain conditions upon which the effectiveness and the very existence of a group depend. Each member of the group must be absolutely honest about himself. Honesty, the willingness of each to share his personal experience with others, is the essential basis of the fellowship. Humble and sincere sharing of the truth about oneself and one's relationship to God releases a corresponding frankness and sincerity in others, and has a remarkable way of overcoming in the group those barriers of misunderstanding, mistrust, self-consciousness, fear, jealousy, and criticism which so often and so effectively spoil Christian fellowship. There is also quite definitely a relationship between sharing and spiritual power. Honesty that goes right down to the roots of one's life and is costly and painful is certainly rewarded by an increase of spiritual life, and groups in which such sharing is not shrunk from are very wonderfully and powerfully used by the Holy Spirit. Deep sharing is a sure secret of power.

If a fellowship group is to accomplish anything worth while, it must also be individually and corporately surrendered to the Will of God. This implies for the group, and for each member of it, a forsaking of all conscious sin—that is to say, anything one knows to

be a barrier between oneself and God, or oneself and others; a willingness to be convicted of hitherto unrecognised sin, and to forsake it also; a habitual readiness to follow God's guidance at all times and in all circumstances.

It is therefore of first importance for the group's life and usefulness to keep in close and constant touch with the mind and will of God. This means that prayer, expectant waiting upon God, and Bible study are of the essence of the group's being. A daily quiet time for each member and a united quiet time whenever the group meets, are essential parts of the group discipline.

And, finally, it is understood by each member of the group that he or she must be willing to be used at any moment and in any circumstances as an instrument of the Holy Spirit for the winning of other lives. There are no passengers in a group, all are active workers. To be constantly in action is one indispensable condition of the group's spiritual welfare.

One person, who has had in his own life some experience of God's grace and is willing to make the necessary surrender of fear and reserve in order to share it with others, may be the means of starting a fellowship group in a congregation. The growth of the group may be slow, and its development beset by many difficulties and discouragements, but even a handful of people who are fully surrendered to God and united in waiting upon Him, and in active witness, cannot fail to make progress and win an increasing number of their fellow-members to active participation in the fellowship.

Many ministers might find it worth while to set about the formation of fellowship groups in their own congregations. To do so may involve the making of re-

adjustments in customary methods of work, and may rouse criticism, and perhaps active opposition; but the growth of such fellowship within the Church would almost certainly be a step towards the solution of our biggest problems and a real factor in bringing about the spiritual re-awakening of Scotland.

The development of fellowship groups would go a long way towards solving the problem of a one-man ministry. For the training and discipline of the group would ensure a steady flow of willing, consecrated, and articulate workers to the minister's aid. Thus a well-knit team rather than one man would become the unit of aggressive work; and gradually the whole congregation, or a great part of it, as it became permeated by the group spirit and discipline, would be revitalised, and begin to work out into its environment with a living message, based not on tradition but first-hand experience, and expressed not in the language of the pulpit, but in the everyday speech of the workshop, the office, and the factory.

Nowadays *ex cathedra* pronouncements, *e.g.* General Assemblies or prominent ecclesiastics on current social, political, and economic questions, carry little weight; the Church has need of some less dogmatic method of dealing with these great modern problems. Might not she evolve such a method by working on the basis of fellowship groups? For, through the medium of her groups, she would have at least four things to offer the modern world: a great variety of first-hand testimony to the power of Christ to solve human problems of many different kinds; the secret of receiving that power into one's own life, and passing it on to others; a sure experimental faith in God's direct

guidance given in response to man's expectancy and obedience ; and a fellowship so permeated and united by love that in it absolute honesty, mutual respect and consideration, and the frankest interchange of ideas and experience, are the normal thing.

"Silver and gold have I none," said Peter to the lame man at the Beautiful Gate of the temple, "but such as I have give I thee" ; and he shared with him the renewing, vitalising power of the Risen Christ which he himself had experienced through the Holy Ghost. That is the kind of sharing which the world is waiting for from the Church to-day. Men are not unreasonable. They do not demand of the Church cut-and-dried solutions of the great difficulties with which they are struggling, nor are they much helped by the repetition of pious platitudes ; but they would listen to a Church which has a real first-hand message of spiritual power and enablement, and which really is a fellowship into which men would bring their problems—to be solved, not by human wisdom or ingenuity, but by the guidance of the Holy Spirit.

Finally, as old doctrines become once again living experiences in the life of a Church revitalised through the medium of fellowship groups, the time would soon come for a restatement of the faith, which would be once again the crystallisation of a *contemporary spiritual experience expressed in terms which would have real power and meaning for the modern world.*

III

A VENTURING RELIGION

YOUTH'S NEED OF A PILGRIM FAITH

By Christine Orr

THE older generation, I'm afraid, doesn't know much of youth's atmosphere to-day—doesn't know the completely different "slant" on life that we get. In this difference there is nothing either good or bad; it is just—different! It is part of our make-up, it is in our blood. We have grown up to it naturally. Science is part of this difference. Most of us are unscientific and muddle-headed enough, but the critical, dogged caution of Science has influenced our whole point of view subconsciously. The critical reading of history, showing how even Christian belief has been modified and re-emphasised, has made it impossible for us to claim that our present emphasis is the last and truest.

Socialism, call it what you like—the whole seething of the economic pot—is part of this difference. We aren't all Socialists. Many of us are far too lazy to think things out as logically as all that. But there is a coolness in the air towards a kind of religion which seems to satisfy and inspire, on the whole, one class only, and that the more comfortable one.

Then there is the problem, for which I can't find a good name, of the "goodness outside the Churches." Christ's leaven has worked so thoroughly that it is no use saying now, "He that is not for us is against us." Church people have probably, on the whole, a higher standard than "worldly" people so-called, though this might be debated. But without doubt there are pioneers who have outstripped the Churches in desire for social righteousness, in clear thinking, in a passion for beauty and decency, and mercy and peace. This bothers youth a lot. There is always something wrong when you get apparently two standards. Youth being puzzled, and not having time to worry over non-essentials in a world which is so hurried and so full, asks, "What is the one thing needful?" and "Aren't we told to judge people by their fruits?"

It would be silly and dishonest to pretend that this generation is staying away from church because of conscientious intellectual scruples. Masses of it are half-baked, casual, and educated only in streaks. But what the keen ones and the sincere ones think filters down to the others. People catch these things like an infection from their contemporaries only.

But because we are all sick of cheap headlines, I would rather ask—instead of "What's wrong with the Church?" or "What's wrong with Youth?"—"What sort of faith does the best of this generation want, and the whole of it need?"

I suggest first, perhaps surprisingly, a pilgrim's faith. Does it sound old-world? We are all pilgrims and wayfarers to-day. The essence of life is rapid movement, spiritual as well as physical. We go on pilgrimage by aeroplane. And the faith we need is not so much a solid

rampart behind which we can crouch down safely among 'ologies and 'isms, but a parachute which will bear us up when we must needs leap out of our aeroplanes into desperate space. It will be experimental rather than theological. It will mean adventure, living and thinking dangerously, being perhaps ready to lose the whole world, as far as dear traditions go, so that we may gain our own souls. And just because it must be ready to let go of so much when God's law of change commands, it must hold all the more to His Spirit, who is to lead us ever further from considering whether we ought to worship Him " in this mountain or in Jerusalem " to a worship which shall be purely in the Spirit and in all truth.

Then, the older generation will say, if your faith is to be supremely in the Spirit, you need a new revival. Yes, a new one. Its form may be so new that the older generation will hardly recognise it as such. We will not be revived by Savonarola's methods or by Moody's methods, and phrases, when they are out-worn, definitely hinder.

Do older people realise, for instance, how little meaning most religious language has for youth ? Of course all our language is in a bad state. We are too hectic to bother with the values of words. Youth uses " talkie " catchwords because they amuse and save time ; age uses phrases as worn as old coins with the Queen's head almost rubbed out of sight. But I feel most strongly that one of our greatest needs is a different language in church—not slang dragged into the pulpit, " to impress the young men," any more than sentences carefully lifted from a sermon-book for Sunday use ; but words with an everyday, human significance, used

with humour and fitness by men who have caught our generation's mental accent.

We are to be pilgrims then. We are to go forward, right over the edge of the world if need be, not just half an inch, with a debonair confidence that God's Spirit will lead us, even by paths that we have not known. Although we are wayfarers and probably fools, we need not err, with Him.

We must have also the faith of an artist. The older generation is perplexed, being sceptical about artists as a class!

Our faith must be positive, not negative—a song, not a notice-board of regulations. The artist is concerned, not with prohibiting, but with creating — making! The fruits of the spirit may be, indirectly, censorships and leagues to stop people doing things. Or they may not. Certainly, in the first place, they are love, joy, peace, gentleness, goodness, brotherly kindness, against which there is no law.

The artist gets away from outward things, like class and convention, which divide, to the ecstasy which unites. We need a touch of that. We need to find in religion again a fire which warms us, a garden of flowers which rejoices us. The greatest saints had this joy. The great craftsmen of the Northern Renaissance knew it, before the stream of the Reformation became muddy with sectarian strife. To men like Albrecht Dürer, righteousness was a beloved art, and his work—his craft — a part of righteousness. All was God's service.

This positive, loving, and lovely faith expresses itself in gentleness and honesty, in work well done, in the making of every kind of beauty, so that all life

becomes religious, and all religion beautiful, gay, and tender. Youth to-day refuses to be limited and hectored and shut in. It insists on shouting "All things are mine." So it must somehow be made able to add, "I am Christ's and Christ is God's."

For only in raising all life to the artist's level is there safety. The artist's view of work is the only escape from discontent. The artist's joy is the only medicine against the subtle depression of materialism, the despair which threatens a mechanical age, living at too great a nervous tension.

And in such a faith, as in all fine and true art, there will be "restraints freely chosen," balance (not prohibition), temperance, an equilibrium maintained between extremes which is surely "the straight and narrow way."

Youth can't do without a faith like this, a new faith in life as the thing God made and meant, opposed to every kind of despair, religious as well as "worldly"; in the great and terrible beauty He goes on making out of our cloddish futility, suffering with and for us in the making; in the nearness of His Spirit, which is power and joy and health even to those who can't glibly recite a creed or set their names to a confession.

Without such a faith there must be muddle and regret for the strongest in life, and for the weak ones something worse—ill-health, hopelessness, the inexorable logic of the gas-oven. These alternatives are the real paganism. A progressive creative faith, although it may startle and dismay conservative minds, is essentially part of that liberty with which Christ has made us free.

IV

WHAT DOES THE CHURCH BELIEVE?

THE RESTATEMENT OF THE FAITH

By the Rev. Professor Wm. Fulton, D.D.

I

The Present Confusion

THE Church of Scotland is aware of the greatness of the opportunity afforded by the recent Union. In particular it hears a new call to its patriotic task of bearing witness unto Christ in the midst of the Scottish people. That its testimony may be the more effective, it has been busily scrutinising and readjusting its organisations and institutions. This is all to the good; for in these days of conflicting spiritual interests it is very important that the Christian Church should be well and carefully organised. But many are persuaded that if the Church of Scotland is to wield a new and greater influence upon our Scottish people, it must look to more than the improvement of its external machinery; it must seriously consider also the question of a revision and restatement of its doctrinal positions.

What are the doctrinal standards of the Church of Scotland? Its primary standard is the Bible, its

secondary standard the Westminster Confession of Faith (1647). But in the course of the last two generations, with the advance of natural and anthropological science and of literary and historical criticism, our conception of Biblical authority has undergone a profound change; the same causes have also rendered much of the contents of the Westminster Confession obsolete or obsolescent. On the face of it, the case seems clear for a fresh declaration, on the part of the reunited Church, of the doctrinal principles under which it would pursue its great task and function of evangelism.

It is a grave mistake to look upon any dogmatic system as final, and its authority as absolute. Doctrinal thought must be subject to change and development with the expanding religious and cultural life. Mental cadres are not to be identified with spiritual and eternal truths. The casket is not to be mistaken for the gem, the shell for the kernel. The image and superscription are not the coin itself. In fact, all through the history of Christian theology the creative or reconstructive spirit has been at work. The eternal life which is Christ's gift to the world tends to throw off the forms in which it is enwrapped and to assume fresh form and expression. This is a process of health. By formulation in precise dogmas, the simplicity of inspiration, as Professor A. N. Whitehead puts it, disengages itself from particular experience, and is enabled to face the changes of history; it will, however, be fatal to regard the formulation as absolutely authoritative for all time: "A system of dogmas may be the ark within which the Church floats safely down the flood-tide of history. But the Church will perish unless it opens its window and lets out the dove to search for an olive branch. Some-

times even it will do well to disembark on Mount Ararat and build a new altar to the divine Spirit." [1]

Many people in Scotland view the present theological situation with dissatisfaction and disquietude. A great revolution of religious thought has been taking place among us, more or less silently, during the last fifty or sixty years. In this period the Faith has been recasting itself in the minds of Christian thinkers and, in the process, drawing upon sources of knowledge which were inaccessible alike to the Biblical writers and the compilers of the Westminster Confession. One thinks in this connection of the results of the new scientific study of the universe and of human life and its conditions, of the new literary and historical methods as applied to the elucidation of the Christian Scriptures, and of the new historical and psychological investigation of religion in general and of the religious experience. But the Church of Scotland, officially viewed, lags far behind the leaders of its theological thought. Indeed, it has taken little direct cognisance of present-day theological problems. This cannot be held as satisfactory, more especially when one looks to the Church's future.

No doubt an official conservatism in theology is not only natural and reasonable, but wisdom's part. But the official Church must not be obscurantist. Our theological tradition in the Church of Scotland is not merely pre-Darwinian and pre-Kantian; it is even pre-Copernican. And it appears to many that the time is ripe and opportune for a new alignment with the thought and knowledge of the age: the window of the ark

[1] In this paragraph and elsewhere some use has been made of the article by the present writer, "Dogma and Spirit," in the *Expository Times*, August, 1929.

should be opened and the dove sent out to search for an olive branch.

I shall not seek to estimate the extent to which the alumni and graduates of our Scottish Universities are deterred by doctrinal difficulties from entering our Divinity Halls and Theological Colleges. I am more concerned here with the effect of such difficulties upon the general membership of the Church. Many within the Church would be less likely to fall away from it, and many without the Church more likely to join themselves to it, if they might have ready access to a clear and unambiguous statement of the Church's beliefs, and more particularly of its doctrinal attitude towards the Bible, expressed in terms of vital theology and in the language of our time. The Encyclical Letter issued by the recent Lambeth Conference contains a reference to "the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger." The reference is equally applicable to the Church of Scotland.

It is not that the Westminster Confession itself is a rock of offence. To most people in Scotland this dogmatic standard is a sealed document. Even the popular summary of it in the Shorter Catechism has ceased to be familiar knowledge. None the less there is a widespread recognition, vague as it may often be, that the dogmatic standards of the Church are at deep variance with assured results of modern thought and study. This is disturbing to many, and is apt to turn them from institutional religion altogether. They may not be opposed to movement and progress in theology; they naturally look for it. But they are not content that an individual preacher should be the mouthpiece

for them of a progressive theology. They want to know where stands the Church which claims or invites their allegiance.

Especially they want to know in what sense the Church recognises the spiritual authority of the Bible. The Bible is at once the primary source and the ultimate standard of Christian doctrine, other standards being subordinate to it; and it is the Bible, and not the Westminster Confession or even the Shorter Catechism, that is in the hands of the laity. Accordingly, the section of a modern restatement of the Christian faith which the laity would study with the greatest interest and the most anxious concern would be the section treating of the Bible.

II

The Church's Attitude

It would, however, be wrong to leave the impression that the Church of Scotland has in its official capacity ignored the need of a revised statement of the Faith. Although there has been no general desire to repudiate the Westminster Confession as the Church's subordinate standard of doctrine, it has been widely acknowledged that the progress of Biblical scholarship and scientific research has left the Westminster Confession as it were in a backwater.

It is significant that in the pre-Union Church of Scotland the Formula of Subscription required of ministers and elders was altered and relaxed within recent years, being virtually couched since 1910 in these terms: "I believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church."

It is also significant that in 1921 the United Free Church received, and commended also, a Brief Statement of the Church's Faith, which sought to give expression in simple modern terms to the great Christian certainties and the Christian ideal of human life; and that in 1926 an Assembly's Committee on the Revision of the Confession drafted a Short Creed and a Longer Statement of Faith, both of these again in simple modern terms.

It should further be noticed that the two sections of the reunited Church may be said to have been jointly responsible, so far back as 1921, for a Confessional statement which is of prime importance for the reunited Church. This statement is to be found in the First of the Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, which, confirmed by Parliament, satisfied the United Free Church on the subject of spiritual independence, and so prepared the way from the side of the "spiritualities" for the consummation of the Union.

The Article reads as follows: "The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of Eternal Life; and labouring for the advancement of

the Kingdom of God throughout the world. The Church of Scotland adheres to the Scottish Reformation; receives the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the Catholic faith founded thereupon."

This Article, adherence to which is essential to the Church of Scotland's continuity and corporate life, has already shaped the solemn Declaration before the act of ordination and induction to be made in the reunited Church by the Moderator or presiding Presbyter, the concluding paragraph of which may be quoted as showing how confidently the right to revise or restate the creed is affirmed in the reunited Church: "The Church of Scotland holds as its subordinate standard the Westminster Confession of Faith, recognising liberty of opinion on such points of doctrine as do not enter into the substance of the Faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret, or modify its subordinate standards: always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession—of which agreement the Church itself shall be sole judge."

Obviously both sections of the reunited Church have been experiencing the inadequacy of the traditional theology to satisfy the modern mind. Obviously also nothing stands in the way of creed revision—so long as the Church is faithful to the doctrinal testimony of Article I. Accordingly it was not surprising to learn that the first ordinary General Assembly (May 1930) appointed a Committee to investigate and to report on

the whole question of a revision of the beliefs and doctrine of the Church in the light of present-day knowledge.

Such a step was bound to be taken sooner or later. The necessity of creed revision, as the Moderator said in his Closing Address, has been for long a sheer burden upon the conscience of the Church. And it has gratified many that the step has been taken so soon, and not postponed for a term of years, as it might excusably have been, in view of the many practical readjustments still requisite for the efficient working of the new ecclesiastical machinery. On the other hand, it might reasonably be urged that after a term of years, with the commingling of the two constituent sections, religious thought in the Church will become more consolidated, and the general conditions more favourable for the initiation of what will assuredly be at the best a delicate and difficult task.

III

The Nature of the New Construction

But now, apart from the question whether the hour for creed revision has actually struck, let us consider what form the revision or restatement should assume.

It seems quite clear that no attempt should be made to revise the text of the Westminster Confession and bring it into line with that "accumulated knowledge of our new Renaissance" which we call modern thought. It has been recently said that no mere revision of phrases or details in the Thirty-Nine Articles is likely to take place, and this may also be said with equal

probability of the Confession of the Church of Scotland. It would be best to leave the historic document intact. The restatement, for instance, of its cardinal doctrine of the Fall would modify its whole teaching profoundly. In any case many transferences of emphasis would be involved in a thoroughgoing revision.

The question arises, Should the new formulary be linked to the old through the use, if with new meanings, of old dogmatic terms? Such a course would find ready favour with the student of historical theology; it would serve to maintain a formal continuity at least between the old tradition and the new construction. The United Church of Canada conserves much of the old terminology in its doctrinal Basis of Union (agreed upon in 1922). The tendency, however, in modern restatements of doctrine is to employ terminology of current popular speech. This certainly makes against an upraising of old sectarian battle-cries, but at the same time renders it more easy to fall into ambiguity or vagueness.

The delicacy and difficulty of the new constructive task would be greater still if there were pronounced cleavages of party in the Church of Scotland. But our High Churchmen are not very high, nor our Low Churchmen very low, nor our Broad Churchmen—as a rule—very broad. We stand, on the whole, for that "Christian humanism" of which Bishop Barnes speaks, in which Christ's teaching as to the nature of God and of our duty as His children is combined with the knowledge of man's place in the universe which modern science has reached.

As for the nature of the new theological synthesis, we may surmise that it would be on comparatively

simple lines: we are not so prone as our forefathers were to make affirmations in detail about God and His proceedings; that it would be developed in the unsectarian interest: we do not feel the need which our forefathers felt of laying stress on ecclesiastical distinctions; and that it would be more Christian, in the sense that it would seek not only to interpret the Christ of experience to the contemporary world, which the traditional theology sought to do for its own age, but to present within its formulas, more successfully than did the traditional theology, the gracious divine-human figure of the Jesus of history.

It is almost a corollary to the above to say that the theology of the future would concentrate on essentials. What are the essential or fundamental doctrines of the Christian faith? Dr. A. C. Headlam, who has a clear right to be heard, says there can be no manner of uncertainty as to what these are: namely, God, the Revelation of God in Jesus Christ the Son of God, the immanence of God in the world through His Holy Spirit, the supreme value of the Atoning Death of Christ, Righteousness, Duty, Love, Sacrifice, the belief in Judgment and Immortality. On all these points, he affirms, there has never been any doubt or variation in Christendom. "The faith of Athanasius and Aquinas, of Luther and of Newman, was the same. There is no difference"—on these fundamental points —"between Romanist and Anglican, Orthodox and Evangelical, Lutheran and Calvinist, Wesleyan and Baptist." And he adds, "The agreed authority of the Christian Church is one of the most impressive facts of human history." Perhaps, however, we shall now be inclined in the Church of Scotland to turn to Article I.

when we want to state the fundamentals ; in which case Article I. will have not only to be carefully scrutinised, but also to be subject to interpretation.

Further, on this matter of the theology of the future, it is of significance that the doctrinal testimony embodied in Article I. is expressed in the fluid and symbolical terms of the Bible as distinguished from the stereotyped dogmatic terms of the Creeds and Confessions. Symbol in comparison with dogma accentuates the difference between the original religious experience and the ideas through which it is expressed. It is fully conscious that it represents the religious experience by means of image and figure, blending imagination with thought, as, for example, when it describes God as Father. And it is symbol rather than dogma that is employed in the religious teachings of the Bible.

In one respect, however, let us notice parenthetically, the statement must be qualified that the doctrinal testimony of Article I. is Biblical in expression. The phrase, familiar to those who are acquainted with the Shorter Catechism, "the same in substance, equal in power and glory," contains a term, "substance," not of the Bible, but of ancient Greek thought ; and the use here made of the term corresponds to its dogmatic use in the Patristic orthodoxy. The phrase in question appears to have been inserted in Article I. at the instance of those who were jealous for the classical dogma of the Triune God. It makes the Article disparate in form ; and it is itself obnoxious to those who would lift Christian doctrine out of its setting in ancient philosophy and restate it in the language of modern thought. The relation between God and Christ should be expressed, these sometimes say, in psychological and ethical rather

than metaphysical terms, in terms of character and will rather than of the outworn concept of "substance."

The prevailing Biblical, in contradistinction to Credal or Confessional, quality of the declaration in Article I. leads us then to anticipate that the theology of the Church of Scotland will be in the future more Biblical and less metaphysical and legalistic. In the older dogmatic systems, which rested on Greek philosophy and the principles of Roman law, the relationship between the divine and the human was conceived in abstract terms of metaphysics and jurisprudence. In the newer formulations and interpretations, which rest upon the modern philosophies deriving from Kant, the relationship between the divine and the human tends to be personalised, and thus kept nearer to the realities of the religious experience. In the age when Christian theology was founded, to take a more specific instance, God was thought of, partly under the influence of Gnosticism and Neo-Platonism, as far separated from the evil material world in which man has his habitation; and only modern reflective thought, so it would appear, enables us to speak of Him with some show of reason as truly a Father of spirits, revealed in and through a world-order and a kingdom of selves. And it is to be observed that this insistence on the personal in the dogmatic representation is only a return, if by the way of philosophical reflection, to the old Biblical conception of divine and human relationships.

IV

The New Conception of Biblical Authority

The limits of the present paper do not allow of any further and more detailed consideration of the probable lines of a new *confessio fidei*. But one point remains to be emphasised. It will not be enough to issue an exposition of the Christian faith based upon the Bible, without explanation of the critical principles guiding the constructive effort. Otherwise those whose loyalty to the Church is strained, or whose interest in it alienated, for lack of any substitute for the tradition they cannot accept, may be inclined to regard the theological exposition as little more than an arbitrary eclecticism. What is needed is a clear pronouncement on the nature of Biblical authority. After all, it is not so much the structure of theology raised upon the Bible on which the interest of the thoughtful laity is focused; it is the Church's attitude to the primary standard itself.

We welcome the following statement by a Committee of the recent Lambeth Conference: "Certain sciences, whose boundaries were for generations indeterminate, have in recent times united to give us a consentient view of the process by which the world, as we know it, has come into being. From this view has emerged an account of the order of creation upon which all instructed opinion is now agreed. Physics and astronomy, geology and biology, anthropology and archæology unite to give us a description of the ordered sequence of creation. In view of this revelation, for such it truly is, the popular interpretation of the Biblical account of creation cannot be accepted literally;

and it must be remembered that in great ages of constructive theology such a literal interpretation was not regarded as of primary importance."

Similar statements, even less guarded, might well receive the imprimatur of the Church of Scotland. We are apt to forget, especially if we forget Luther, that the true Protestant conception of Scriptural authority is not legal but spiritual; and that it is inconsistent with it to claim infallibility or inerrancy for the Scriptures and to extend their authority to all the matters they contain.

What is the proper use and function of the Bible? It is to nourish religious faith and to afford stimulus and guidance in moral practice. This it does through the deep personal piety of the Psalter, through the urgent moral teaching of the Prophets, and, above all, through Jesus Christ, in allegiance to whom the problems of religion and duty are simultaneously solved.

But although we may have a reverent regard for the Bible and cherish it for purposes of devotion, we must recognise that there is much in it to cause perplexity and misgiving. Its teaching on certain points cannot be reconciled with the testimony of science or the verdict of history, or may no longer be theologically tenable. Certain utterances in it, claiming to represent the Divine mind and will, are on a comparatively low plane of religious or moral sentiment. Such things are real difficulties under the ultra-Protestant view of Biblical inspiration and authority.

Let me state in three propositions what appears to be the view of Biblical authority now accepted by the majority of the theologians and preachers of the Church of Scotland. If, under this view, we lose an infallible

or inerrant Book, we gain a precious sense of freedom as we handle the Scriptures, and become less liable to perplexity and misgiving.

The first proposition is, The Bible is not authoritative in every sphere of experience, but only in the sphere of faith and morals.

For example, we do not regard the Bible nowadays as possessing any special authority in the sphere of natural science. "My Bible," as Galileo is reported to have said to the inquisitors, "tells me how to go to heaven, not how the heavens go," and modern theology approves the spirit of his words. Not only is it implied in the first chapter of Genesis that the heavenly bodies have the earth for their centre (the theory which Galileo, following Copernicus, could not accept); it is also expressly taught there that all things were created in six days. But over against this doctrine stands modern science with its well-founded conviction that our world is the product of a long evolutionary process. What does modern theology say? It says that the Hebrew story of creation is not to be set against modern scientific theory, but is to be compared with the stories of creation current among early peoples, and in particular with an old Babylonian story, from which it appears to have been derived. It is not by scientific but by religious or theological tests that the first chapter of Genesis should be appraised. It is the abiding value of the Hebrew story that it purged and purified the Babylonian cosmogony of its exuberant polytheism—"Gods many and lords many"—replacing it with a pure and lofty monotheism, couched in sublimest form: there is only one God, and He is Creator from the beginning.

The second proposition is, Within the sphere of faith and morals the Bible is not equally authoritative in all its parts.

It is a sufficient indication of this that we may trace in the Old Testament the actual development from rude and simple beginnings of Hebrew and Jewish religion and morality. Associated with the early stage of tribal religion, in which Jehovah was worshipped as God of the tribes of Israel, was the stage of customary morality, at which morality was equated with the rule or law of good custom. You might be deceitful or selfish, like the patriarch Jacob, but you actually sinned only when you violated a social convention, as Jonathan did when, in ignorance of the ban which Saul had placed on all food, he ate wild honey on the day of the battle. But at the stage of national religion, and more particularly of the ethical monotheism of the great Prophets from Amos onwards, who taught amid the surrounding heathenisms the unity and universality of God, and identified God in His essential Being with the ethical principles of righteousness and love, we meet with a corresponding development of moral outlook. Sin, now more than a breach of social custom, is lifted to the plane of moral judgment, its scope or range is enlarged, and the sense of it purified and deepened. The individual, conscious of its gravity and true inwardness, can now cry with the Psalmist, "Create in me a clean heart, O God."

When we thus recognise in the Bible a principle of spiritual development, ceasing to look for a uniform revelation of true religion and morals, we are not surprised to find in it many an instance of religious and ethical thought or action that comes short, sometimes

in the moral reference woefully short, of the highest level of divine revelation.

As Professor Peake so well indicates, divine revelation is not of the nature of abstract truth, whether religious doctrines or moral rules, sent down as it were ready-made from Heaven, and superimposing itself on belief and practice. It is, primarily, a process in human history and experience, and, as such, necessarily exhibits a gradation of levels. In Israel it was the process whereby, through redemption and deliverance, through trial and discipline, through signal acts of judgment, God struck deeply into the current of a nation's history, till at length there was a nation ready to become the channel of His redeeming grace. And again, it was the process whereby through an Abraham, a Moses, an Amos, an Isaiah, and more especially through Jesus Christ, a nation was lifted out of primitive and crude beliefs and practices into the appreciation, or at least a possible appreciation, of the divine redeeming grace, which is for all mankind. Not so much through doctrine and precept as through personality the revelation came. Of Jesus Christ it has been said: "Not the Word He uttered, but the Word He was, not the teaching He gave, but the character He disclosed, the mighty achievement He wrought, was the pith of the revelation with which He illumined the world."

If we acknowledge the principle of levels in revelation and the corresponding principle of degrees of authority, we shall hesitate to part with any portion of the long historical record. Every portion of the Old Testament has a place in the historical preparation for Jesus Christ, as every portion of the New Testament is the historical testimony to Jesus Christ.

Which brings us to our third proposition, The supreme standard by which the authority of the Bible is to be measured is to be discovered in Jesus Christ.

Our Lord Jesus Christ is the supreme revelation of the divine character and will. To His moral and spiritual perfection we must turn, and return, for light and strength and guidance. He that followeth Him shall not walk in darkness, but shall have the light of life.

If the Church of Scotland would clearly embody in its doctrine of Holy Scripture such principles as the foregoing, which are the commonplaces of its accredited theologians, it would give new confidence to many among the rank and file of its preachers, reassure many among the general body of its membership, and attract many of our younger people to its ministry and membership who would otherwise withhold their allegiance.

For the rest, the way of doctrinal revision and restatement, even of the revision and restatement of the doctrine of Holy Scripture, is beset with obstacles and abounds in pitfalls. If the Church is to advance along that way, it will need all its wisdom and courage. To create a new schism would be deplorable. To prejudice the cause of further reunion would be equally deplorable. Yet if the way can be safely traversed, the gain will be great. The Church will be in possession of a new and more effective spiritual instrument for the furtherance of the Christian good of Scotland.

V

A SCIENTIFIC RELIGION

THE REMOVAL OF A GREAT STUMBLING-BLOCK

By Ronald Campbell Macfie, M.B., C.M., LL.D.

A HUNDRED years ago the argument from Design was a corner-stone of theistic faith, and Paley's *Natural Theology* and the Bridgewater Treatises (written by such great men as Thomas Chalmers, William Prout, Sir Charles Bell Whewell) put belief in God on a rational basis, and exercised a spiritual influence which it would be difficult to over-estimate.

The argument from Design was cogently summed up by Chalmers in the following words :

" The chief, then, or at least the subject-matter of the argument for the wisdom and goodness of God, is the obvious adaptation, wherewith creation teems throughout all its borders, of means to a beneficial end. And it is manifest that the argument grows in strength with the number and complexity of these means. The greater the number of independent circumstances which must meet together for the production of a useful result —then in the actual fact of their concurrence is there less probability for it being the effect of chance, and more of evidence for its being the effect of design. A beneficent combination of three independent elements

is not so strong an argument for a divinity as a similar combination of six or ten such elements. And every mathematician conversant with doctrines of probabilities knows how, with every addition to the number of these elements, the argument grows in force and intensity with a rapid and multiple augmentation, till at length in some of the more intricate and manifold conjunctions —those more particularly having an organic character and structure—could we but trace them to an historical commencement we should find, on the principle of computation alone, that the argument against them being fortuitous products, and for them being the products of a scheming and skilful artificer, was altogether overpowering."

That is a cogent, if somewhat clumsy, expression of the argument as formulated in the first half of last century; and though a few sceptics, like Holyoake, remained unconvinced, it carried conviction to thousands, and in 1833 Sir Charles Bell could say without much fear of contradiction: "If we select any object from the whole extent of animated nature, and contemplate it fully and in all its bearings, we shall certainly come to this conclusion, that there is Design in the mechanical construction, Benevolence in the endowments of the living properties, and that God on the whole is the result." In these happy decades most men could cry exultantly with the Psalmist: "The Lord covereth Himself with light as with a garment. He hath stretched the heavens as a canopy. He has laid the foundations of the round world that it should not be removed for ever."

But in 1859 Darwin propounded his theory that all the marvellous and apparently prescient adaptations

seen in living organisms are merely casual variations, and that selection, *unguided by mento-volition*, are competent to produce all species of living creatures. The theory destroyed the force of the argument from design, but unfortunately the Protestant Church did not discern the full spiritual consequences ; and though for a few years it fought against the theory of a simian ancestry, it soon made complete and blind surrender to the new biological creed ; and to-day one finds in the ranks of the clergy some of the most fervent—and if I may say so—some of the most unenlightened champions of moribund Darwinism. Only three years ago Bishop Barnes made the extraordinary Rip-van-Winkle statement : " To-day there is among competent men of science unanimous agreement that man has been evolved from an ape-like stock. He arose possibly a million years ago from a tangle of apes, which began to vary in different directions. . . . Darwin's triumph has destroyed the whole theological scheme."

Whether man is descended from an angel, or an ape, or an ant-eater is a matter of comparatively little importance, but a Bishop rejoicing in the triumph of Darwinism, that has " upset the whole theological scheme," should at least acquaint himself with the present scientific status of Darwinism, and should not make incorrect statements respecting the views of competent men of science. I have, of course, no space here, nor is it the place to instruct the learned Bishop, but even in Darwin's time many of the greatest biologists of the day, such as Agassiz, von Baer, St. George Mivart, Milne-Edwards, Kölliker, von Hartmann, Owen, opposed his particular evolutionary theory, and since his time opposition has been growing rather than diminishing,

and Bishop Barnes's particular statement as to the unanimity of science with regard to our ape-ancestry is so far from true that I might fill pages with quotations from eminent modern biologists who doubt or deny such ancestry. Here I shall give only four quotations from four of the most distinguished modern biologists—Professor F. Wood Jones, Professor Klaatsch, Professor Osborn, Professor Austin H. Clark.

"It would not be right," says Professor F. Wood Jones, "to suggest that to-day any scientific man holds any such naive ideas concerning the origin of man as to imagine him descended from any of the existing anthropoid apes, *or from extinct forms at all resembling them.*"

"It follows," said Klaatsch, "that there can be no question whatever of the evolution of man from any existing type of mammal, and that he must have parted company from them at the very root of the family—like the other Primates which have teeth similar to his. On the evidence of the teeth, therefore, man's ancestors must be described as *very* ancient types in the geological sense."

"Hence the idea," writes Osborn, "of man's ape ancestry is a myth and a bogie, due to our previous ignorance of the real course of human evolution. For millions of years man has been a ground-living, erect-walking being, and if at some earlier period he may have passed through an arboreal stage, such a stage could not have been long, or have left a very deep imprint upon his skeleton and nervous system."

"Man," said Professor Austin H. Clark, "never was arboreal, and none of his ancestors were ever arboreal. All his characteristics are those of a ground-living

creature walking erect. Man never was a monkey. Man is a mutation, and a rather broad mutation, from the same general stock as that which produced the monkeys. *Just what that was we do not know.*"

Houlebrecht, Boule, Oetteking, and Haacke have also doubted or denied the ape origin of man.

In face of such opinions, we must surely agree with Reinke that "the only statement consistent with dignity that science can make is to say that it knows nothing about the origin of Man."

I am not, however, here concerned with the pedigree of man, and I refer to the statements of Bishop Barnes in this connection merely as typical of the whole incompetent, ill-informed attitude of the Protestant Church towards a question of the greatest possible spiritual moment. It is quite natural that the Church, having with some pain and emotion surrendered to the new creed, should be unwilling to admit that the surrender was premature and unnecessary. As Professor Wood Jones well puts it: "If, after a painful struggle and a deal of emotional and sentimental opposition, some revolutionary thesis is accepted by the bulk of more or less thinking people, there is ever a tendency to regard the matter as finally settled. Opinion has been rudely upset, sentiment has been outraged, emotions deeply stirred; but once the change of thought has been effected there is a dislike for facing a second disturbance of belief—a reluctance to retreat from a position that was only accepted after a painful struggle." Nevertheless, the Church should surely recognise that deliverance from the main Darwinian dogma of evolution by casual variations and environmental selection would be a great spiritual gain, and should welcome all evidence that

tends to discredit the Darwinian theorem which has been subtly undermining belief in wise ruling Intelligence—a theorem, in the words of Professor Dwight, "fatal not only to revealed religion, but to any system of morals founded on a supernatural basis." The clerical Darwinians may decline to see it, but the fact remains that Darwinism almost abolished all belief in a wise Providence, and that since 1859 the argument from Design has been laughed out of court. The average educated or half-educated layman takes the term "casual" in its popular sense, and *still* believes that Darwin proved that man evolved from an amœba just by *chance*, and, so believing, has almost entirely lost belief in a Designing Mind. He realises that the theory makes of the Almighty a sort of blind gambler—a sort of Mr. Micawber waiting for something to turn up. It is all very well to say that the Almighty *chose* to work in such a casual way, but it is not a compliment to the Maker to believe Him capable of such incapable methods; and certainly no one would have reason or right to infer from such methods that a wise and far-seeing Mind had created all living things.

Indeed, Darwin himself realised the spiritual consequences of his theory, and many thinkers have since emphasised them.

"The old argument from design in Nature," said Darwin, as given by Paley, "which formerly seemed to me to be so conclusive, fails now that the law of natural selection has been discovered, there seems to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows." And again: "No shadow of reason can be assigned for the belief that variations which

have been the groundwork, through natural selection, of the formation of the most perfectly adapted animals in the world were intentionally and specially guided." And again : " We can no longer argue that the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by a man."

" For the first time," said Weismann, " we are thus put in a position to understand in a certain measure the comprehensive, wonderful purposiveness of organisms without falling back on the intervention and power of a Creator."

" Two influences," writes Professor Fulton, " have tended to discredit the natural theology of Paley and the Bridgewater Treatises. The first is Kant's criticism of the speculative natural theology as a whole, and in particular of the classical theistic proofs ; the second is the Darwinian principle."

" Transformism," wrote R. Dalbrez, " as presented in the nineteenth century is before all an effort to eliminate that fundamental category (of Final Cause) from the domain of the sciences of life."

" Hardly," affirmed O. Hertwig, " is a greater contrast thinkable than that between the World-creed of the previous century, with its teachings founded on Christian Love, and the World-creed which tried to find a way to a new life-goal from the bitter struggle to survive, and from the scientifically-based Selection Theory."

Du Bois Raymond considered it Darwin's highest title to fame that, by putting blind Necessity in place of Final Cause, he had alleviated the distress of the intellect baffled by the riddle of the world. In much the same way Zittel declared that " the great service of the newly-established evolution theory of Darwin was its effort to

show that the cause of evolution lay in unchangeable natural laws, and not in the caprice of an anthropomorphic Creator." And D. Strauss maintained that Darwin must be considered as one of Mankind's greatest benefactors in that he had freed the world from the miraculous.

One could multiply such statements, showing that neither Darwin nor his disciples nor his early critics failed to see that Darwinism was an anti-theistic theory, and it is certain that ever since the theory has exercised a subtle anti-theistic and sometimes—as Millikan recently asserted—anti-moral influence. It is certain that a blind acceptance of Darwinism has been the cause of much spiritual tragedy and has been the source of much of the irreligion and irreverence of the modern world.

That is what the triumphant Darwinism that Bishop Barnes acclaims meant and must mean.

But the triumph of Darwinism was brief, and never more than partial, for it was neither philosophically nor scientifically sound, and to-day, though Bishop Barnes and the Protestant Church and some partisan scientists still teach it, it is almost quite disproven, and almost quite discredited—so much so, that the distinguished philosopher and biologist Driesch affirmed several years ago that "to men of clear intellect Darwinism has long been dead."

Fully to discuss that theory here is of course impossible, but in a general way its weakness may be exposed.

What is meant by *casual* "variation"? According to mechanistic science, there is no such thing as chance. Apart from possible mento-volitional intervention—

which many deny—all occurrences science is able to analyse are found to be predetermined and inevitable: each follows each like links in an endless chain. When science talks of *chance* occurrences it means merely occurrences (often unexpected) whose casual linkages remain still undiscovered.

By Darwinians—as a little consideration will show—the term casual is meant to indicate variations so determined as to be equally often bad as good, useless as useful, and in that meaning certainly implies and suggests, and one might almost say insists, that there is no mento-volition and prescience in the determining factors, for the essence of all occurrences determined or partly determined by mento-volition—so far as our personal experience goes—is just that they do *not* occur at random but occur in such a way as usually to make for the good or satisfaction of the living organism—they *at least seem* to be autogenic, and tend almost invariably to be biophilic or biopheric, and to reach their goals by intricate and ingenious means which cannot be explained solely by reference to the causal sequences seen in lifeless matter. One can infer that the movements of my pen are mento-volitional, because their intricate actions to reach a biophilic end cannot be explained, and are incapable of explanation by any concatenations of anoumenal causal sequences. Further, as Chalmers so well pointed out, the argument for conscious design "grows in force and intensity with a rapid and multiple augmentation with every addition of a means to the end."

Now, modern science has shown—or at least is in a position to-day to show—that no *casual* variations (*i.e.* variations materially determined as to be as often

wrong as right) could possibly have produced 500,000 species of living organisms, each intricably and ingeniously perfect. Modern science can show that if all living things evolved from a primal germ, there must have been mento-volition at work to produce such biophilic and biopheric concatenations and correspondences as heart, and blood, and eye, and ether. The wonderful mechanisms of life—the biophilic and biopheric mutations that must have cropped up in the course of evolution—*must*, on analogy with our own biophilic and biopheric activities and achievements, be referred to mento-volitional causation.

Dr. Chalmers, with the prescience of a great mind, foresaw that a *historical* study of life would prove on principles of computation alone that "the argument against them (living organisms) being fortuitous products, and for them being products of a scheming and skilful artificer, are altogether overpowering," and any one who on a principle of computation alone makes a historical study of the alleged evolution of an amœba into a man must agree that Dr. Chalmers was right.

To-day we know far better than eighty or a hundred years ago the amazingly intricate correlations of the cells and functions of organisms, and the extraordinarily intricate correlation between these and the environment. Sir Arthur Keith (one of the Darwinian Diehards, fighting a rear-guard action to the last ditch) computes that in order to evolve a perfect eye more than 10,000 parts of the eye must have undergone simultaneous (and presumably co-ordinate) modification; and in order to make a perfect butterfly, a perfect hummingbird, a perfect hippopotamus, from an original primal

germ, what an *incredible* number of happy-go-lucky happy occurrences and coincidences must have been produced by chance or by anoumenal causal sequences, if we deny that the modifications were chosen and predetermined by a purposive mind.

To escape from this insuperable difficulty, Sir Arthur Keith is inclined to accept Huxley's wise supposition that there were *predetermined* lines of modification and "that the original plan was sketched out—that the purpose was foreshadowed in the molecular arrangements out of which animals have come." Good! But what then becomes of *casual* variation and the paramount importance of blind selection (which are the essence of the Darwinian theory) if such predetermination on biophilic lines took place; and who can believe that molecular predetermination resulting in Shakespeare's and Kelvin's minds could have been anoumenal? Plainly on simple computation it is quite incredible: even Anaxagoras had sufficient intelligence to postulate some kind of a *nous*. Can any sane man really believe that complicated molecular arrangements and complicated relationships between organisms and environment, evolving for millions and millions of years, and resulting in wings, and fingers, and brains, and eyes, and ears, and books, and pictures, were the product of mindless sequences? "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?"

We stultify all our reasoning processes if we decline to base our argument for the existence and activity of a Creator on the same premises from which we infer the existence and activity of our fellow-men.

Here I must leave untouched the insuperable more

purely scientific difficulties in the way of acceptance of Darwinism; but this brief broad criticism will, I hope, suffice to show to most open-minded men that the main tenets of Darwinism are quite untenable.

"The most fundamental of all problems submitted to science," said the great thinker Reinke, "is to know whether God exists or does not exist," and to-day science is being forced to admit that Darwin's attempt to escape from noumenal purpose has been futile, and that we are again free to see the Wisdom and Love of God at work in creation. We can, at least, go as far as the great sceptic Voltaire and say: "Portez vos yeux sur vous même, examinez avec quel art étonnant et jamais assez connu tout y est construit. Depuis la racine des cheveux jusqu'au orteils des pieds tout est art, *tout est preparation, moyen, et fin.*"

We can no longer believe that life is just a matter of senseless chemical reactions—that "le cerveau secrète la pensée comme les reins secrètent l'urine," and that chemists will one day make living cells. We can no longer believe such absurdities as that teleological processes can be *explained* by *hormones*, and that the difference between an ape's and a man's brain is merely quantitative. We can, indeed, no longer believe in any mechanistic theory of the world. Life is again recognised to be a divine mystery, and mystery is essential to religion. Wisely does Otto write: "For this is the most real characteristic of religion: it seeks depths in things and reaches out towards what is concealed and uncomprehended and mysterious. It is more than humility, it is piety, and piety is realisation of mystery."

To-day we can return to the religious spirit of a

Harvey when he wrote : " Wherefore according to my opinion he takes the right and pious view of the matter who derives all generations from the same eternal and omnipotent spirit on which the universe depends. . . . We acknowledge God, the supreme and omnipotent Creator, to be present in the production of all animals. . . . In the generation of the pullet from the egg all things are, indeed, contrived and ordered with singular providence, divine wisdom, and most admirable and incomprehensible skill. And to none can these attributes be referred save to the Almighty, first cause of all things, by whatever name this has been designated."

To-day we can all agree with the acute-minded Robert Boyle, that " the genuine scientist can never penetrate into knowledge of the secrets of creation without being aware of the finger of God," and with the great Bishop Berkeley, that " though the Lord conceal Himself from the eyes of the sensual and lazy, who will not be at the least expense of thought, yet to an unbiassed and attentive mind nothing can be more plainly legible than the intimate presence of an All-Wise Spirit who fashions, regulates, and sustains the whole system of beings." To-day, in the words of Millikan, " Science is learning to walk humbly with its God." To-day we can again humbly, and wonderingly, and trustfully, worship and adore a Creator.

Personally, I think that we are on the eve of a great scientific-religious renaissance, and I am not without hope that it will start in Scotland, where religion and philosophy have so long worked together.

But certainly it is time that the whole Protestant Church should recognise that Darwinism is dead, and

that reasonable men can again return to the magnificent Hebraic conception of a Creator and Sustainer of the Universe :

> "A Being and a Spirit that impels
> All thinking things, all objects of all thought."

VI

THE COMING OF THE KINGDOM — ON EARTH

A SCIENTIFIC FELLOWSHIP OF HEART, HEAD, AND HAND

By Professor Patrick Geddes

IN the discussion of the difficulties and differences which have arisen between the tradition of religion and the progress of science it is time to abate mutual reproaches—from the latter side especially. For the delay of acceptance of the Copernican theory was not from mere obscurantism: it also included that insistence, now surely familiar, upon the centrality of this our little world for humanity in its life-work and thought alike: and much the same may be said as regards the tardy acceptance of geologic and organic evolution. No doubt bitterness arose: "fundamentalists" and "secularists" can only too easily provoke one another! For the former's invocation of a deity too naively made in his own image and that of his times—from tribal god to Paley's watchmaker—is readily retorted to by the iconoclast. Yet he too easily fails to do justice to that highest conception of full Unity, in the cosmic and human order alike, which it is the highest progress of science increasingly to

disclose, yet which none can deny has been nobly anticipated by the three great monotheistic faiths, and which is fundamental even in the apparent polytheism of India. In our present essay we must leave out examples of critical, anthropological, and other advances by scholarly theologians, and of broadly corresponding advances in the widening of the outlook of the sciences and their applications; from Whitehead and Eddington in physical science, and Sir Arthur Thomson, Julian Huxley, and many more in current biology. Enough here to start with the general view, happily advancing in prevalence, that the discord between men of religion and of science is abating, and that substantially—precisely in the measure of their better understanding of their own fields, and of the clearer and gentler mutual exposition of these to each other. Furthermore, this is tantamount to confessing that we have each more or less been too much living in glass houses, and so may stop throwing stones. It is also noteworthy that these divergences of view essentially arose as to matters of astronomy and geology, of physics and sometimes chemistry, though of biology also. But with the advances of the social sciences—from pre-history and folk-lore to history, to social ethics, to advancing psychology, æsthetics, and logic—these differences have never been so great, and are at present abating. For the past half-century these sciences—from prehistoric archæology to social science—have been increasingly cultivated; and not least in Catholic circles, even though seeming to Protestants so conservative. Among men of science also, sociology, which seeks to re-appreciate and co-ordinate all humanistic studies, is also slowly but surely justifying

its place; sometimes even among men previously specialised in what it has long and justly called its "preliminary sciences." From this sociological viewpoint, with its social applications also, our appreciation of the Bible (and indeed of the sacred books of all religions) is now, to say the least, far higher than from the older "secularist" view, exasperated as that was by the extreme conservatism of older theologians, now ecclesiastically abated and generally abandoned.

For even keeping strictly within the limits of social science, it is impossible not to see that in ancient societies—not only Jewish, early Christian, and Islamic, but yet earlier ones, be these Greek or Roman at their best, or Zoroastrian, Brahminic, Buddhistic, or Confucian—the best and wisest men in the past had the vast advantage over ours to-day, of being able to observe, understand, appreciate, estimate, and criticise, and thus to advise and direct, the relatively simpler social life of their day. And all this to a degree far surpassing our modern minds, as yet immersed as these are in a far larger and complexer social web of life—regional and civic, let alone national and international. Hence Emerson's line: "'Tis far in the deeps of history, the voice that speaketh clear." This being the case, the reverence of intervening generations—each with increasing social complexities and difficulties, ever-increasing burdens, and too seldom comparable thinkers—is well founded; even apart, as strict science must be, from interpretations of the old theological Revelation, and the corresponding view of personal Inspiration. So, instead of the theologian taking offence at scientific criticism or approval, let him rather welcome both as

far as they can go. Yet some mutual plain-speaking is necessary, to avoid too simple optimism.

Have not all more spiritually-minded critics seen that "Civilisation" is not so simply a matter of mechanical advances, of commercial and financial "progress"— as its physicists, chemists and engineers and economists, from James Watt's and Adam Smith's day, have been wont too naively to believe? Were not Carlyle, Ruskin, and Emerson—each more or less "a stickit minister"—deeply in the right in their criticisms, and the deeper-seeing clerical leaders of all denominations essentially with them, like Chalmers, Kingsley, and Lamennais?

Yet happily this is now becoming frankly realised in the engineering world itself. What more striking instance of its inward progress than their recent centenary, with its Presidential Address by their picked veteran, Sir Alfred Ewing, then Principal also of Edinburgh University—than his confession of what he had learned from the war, in which he had played so distinguished a part—his own making of this criticism anew, and from within his own profession, and to their assembled leaders, in briefly summarising their achievements during the past century: that science had been more significant for War than for Peace?

This, after all, is but consistent with the increasing abatement of the excessive claims of older physicists towards interpreting all things in terms of conservation of matter and energy, as with and even since Mr. Herbert Spencer, excellent though much of his thought was. The bio-chemist is, of course, still right in assuring the reader that he broadly corresponds to a pail of water with certain chemicals; and the bio-mechanist

also, in explaining to him the many mechanisms, some two hundred, into which the preceding have got built up; and these fundamental matters of fact are also extremely useful, from the correcting of indigestions too acid or too alkaline to the better mending of a broken leg by help of X-ray photographs; or again, the providing us with the right spectacles, and so on. So that the more the medical profession knows of all this the better; in fact, it means incompetence to be without them. But this is not physiology, though many still call it so: it is applied chemistry and physics still. Biology proper begins with the development, the growth, of living beings, and sees each at first, as with every plant, first growing for itself as a distinct individual, seeking all the space, all the soil-water, all the light it increasingly needs, without regard to surrounding life-forms, whether of its own species or others. Hence the great doctrines of individualism and of self-centred struggle for existence—in fact, the long current utilitarianism and hedonism in economics, in psychology, and in politics. The "all-sufficiency of natural selection" and the like have here their fundamental element of irrefragable truth.

Yet all this only so far as the exponents of those doctrines saw; for there are two sides for organic life, and the like also for social life. For after this period of growth and development of the individual up to the stage of the accumulation of substantial reserves, it comes to be clearly seen that this accumulation is not merely for future individual use. For the organism (accidents of premature death apart) now normally and universally passes into a new phase, that of reproduction. That is to say, it now devotes itself to

the continuance and furtherance of its species; even to sacrificing its own life altogether—if annual (or even if biennial, as we take it all living beings first were, and as so very many are still). How the evolution of the sexes advances this whole progress we need hardly here recall, save to note with understanding, say, the lily, and how it grows up to its supreme beauty, and an individuality extraordinarily surpassing that of its preliminary and fundamental earlier life of individualism, of root and bulb, stem and leaves. These are now seen by all as but the preliminaries of its more than Solomonic glory, of new and higher individuality. And this supreme beauty of its fuller life is not at all that of sexlessness, as too simple symbolists have so often thought; but that of sex to its utmost perfection, thus "naked and unashamed."

But since these things of natural evolution are so, and not as still too popularly supposed, what wonder that the like process should be also absolutely essential spiritually to the normal life-course of Man? The whole half-truth of utilitarianism, with its appropriate economics and politics, is thus now clearly to be seen as so much futilitarianism, in its innumerable groups, sects, parties, and their internal varieties. But fortunately many of its best exponents, like John Stuart Mill and others in the past generation—and, to do them justice, most exponents of such subjects at their best to-day—have been or are now what we may here call "modernists" in their own fields, and thus in a very wise process of transition towards this truer view of life and its development, alike in man and in his social life at its highest and best.

If so, the long study of evils throughout the religious

past invokes a fresh study of these also in the fields of biology and of social science. For we are alike learning to trace the correlations, in " Vicious Circles," between poverty and disease, and of these with ignorance and folly ; these again with temptations, and their outcome in vices, and their full development as crimes ; indeed also from venial and serious to " the seven deadly sins," and their worst outcomes. All this is found to be unexpectedly coincident with the " moral theology " of the past, whether abstractly outlined by its thinkers or vividly pictured by their supreme poetic exponent, in his *Inferno* and his *Purgatorio.*

To-day the treatment of evils by their modern combatants—*e.g.* poverty by charities, and disease by medicine and even public health, ignorance by the teaching profession, vice by the moralist and the religious teacher, and crime by police and magistrature—is seen to be insufficiently co-ordinated, and needing to be more clearly brought together towards and into a more unified policy of action. Here the medical psychologists have been leading most definitely so far ; but there are also not a few signs—as from the Salvation Army, even at simplest, to the older religious bodies—that this more generalised treatment of evils is approaching ; in fact, that the coming clergy will increasingly recover the insight and corresponding powers of ancient priesthoods, as they free themselves from their more recent limitations.

Returning, however, to the scientific side, it is worth noting that this recognition of " Vicious Circles," both those in organic disease and those in social evils, has most clearly been stated in book form by a physician, the late Dr. J. B. Hurry, an Aberdonian long practising

at Reading. And it is appropriate that at the Pasteur Institute its founder's work has from the first been radiating into the social field; so that his successor, Metschnikoff, was also a writer on "Social Disharmonies," and that his in turn, Dr. Duclaux, wrote a volume on "Social Hygiene." Indeed, the present writer is now preparing a Report for the consideration of its present head (Dr. Roux, of diphtheria fame), and submitting arguments for the establishment of a distinct "Department of Social Hygiene" in the above comprehensive sense. It would link itself in as active co-operation as may be with all manner of remedial and preventive agencies throughout the world—from the simplest material charities to the deepest spiritual and psychologic forces, as well as to all economic and more material endeavour. In our simple technical language we call these all *social* alike, since society is not merely to be surveyed and studied in terms of place, work, and people, with the first dominating the last in their everyday acts and facts. Society has also to be resurveyed, restudied, in the light of all knowledge until the facts of experience become more comprehensive and synthetic, until common feelings are heightened by the worthiest emotion and aspiration, and thus the simply-sensed observations of ordinary life become transformed and designed to poesy and art anew, each striving towards the common ideal.

Nor is this all. In each of us—be he religious, scientific, or imaginative more especially—there thrills something of the ambition to "shape the world more near our heart's desire." Our predecessors have often tried this, and with varying success—according, as we may now see from history and in the present, to the

measure of their Unity. This Unity of emotion, stirring to community organisation and insight synthetically broad (and so rising to wisdom and corresponding breadth and courage of imagination) clarifies the mind to worthy purpose. In short, here are Heart, Head, and Hand working together indeed (that is, into the City, in Deed); thereby raising its Community towards Etho-polity, its Synthesis towards Synergy, and its Design towards Achievement. Was it not when Solomon, the then Wise, energised his Etho-polity of Jerusalem, that there was built the Temple?—and when Pericles the truly Great guided Athens, that the Acropolis was renewed? In such a spirit, then, and as we can renew it together, all old and venerable ideals arise anew before us; and we can and shall work together, and in renewing harmony. Thus it was that of old churchman, thinker too, and artist-craftsman, built the cathedral of their city; so now it is growing plainer for us to rebuild our own much-fallen city, and even towards a super-cathedral. London will thus have its Eastminster, and more.

As yet, of course, we are "in the day of small things," yet also in the presence of evils superlatively great, of which the present super-prepared and widely-threatened wars—wars external and internal alike—are but a main symptom of the breakdown of our more than ever profoundly Militaristic, Statist and Individualist, Mechanised and Mammonised Industrial Age. Yet beyond it all we each see something of the coming Revivance; we each see, and in ways which may be increasingly harmonised and earnestly sought, the actual "coming of the Kingdom," and "on Earth" as it is in the Ideal. Our small beginnings, day by

day—whether of the churchman in his study, the scientist in his social observatory and laboratory, or the creative worker in his studio—are already full of promise that these can alike, and before long, come out into their village and town, into the people's lives, and work together for good. In so far as our small beginnings are of true leaven (for here, and ever since our mammalian origins, the gentler sex begins first) and of true seed (for here again the simple rustic begins first) our small beginnings are of Hope ; and so what better age to live in ?

With our minister friends in Edinburgh, our Outlook Tower, as Social Observatory and Laboratory, has never had a difficulty, but the reverse ; John Kelman was but foremost among many friends. And so with our Sociological Society and Institute in London : the same too with our College and Sociological Society at Montpellier, with our clerical friends there, some priests and some pastors. As regards the social life around us, from city to village and back again, our daily lives and endeavours are seen to be substantially convergent, not divergent ; and hence substantially at one for practical purposes. What use then at present for discussing our differences, until we have got as far as may be in active agreement ?

Consider on one hand the strenuously individual Lenin energising Socialists into Bolshevism, and on the other the socialistic Mussolini constraining Individualists into Fascism ! The fact that these incompatible parties, doctrines, and methods mutually discredit each other leaves our own thought and action freer to search out a truer and better Social Economy, and to utilise whatever there be of truth and good in each of

these four systems, for their very survival shows there must be some adaptations to realities in each of them. So why not learn even from Bolshevism ? Uncongenial to us though so many of its doctrines and methods may be, it is something to have brains enough to conceive a " Five Years Plan " of any kind at all !

Finally, let the reader, if unacquainted with our sociological books and papers, look into the *Sociological Review* for the past two or three years ; and, for general outlines and associated ideals, into Victor Branford's *Science and Sanctity*. Some of us students of social science and its applications have for our part been finding more than we knew of in publications of religious approach, like *Copec*, *Stockholm*, and many others. Thus mutually better acquainted, we should be ready for amicable discussion and for the clarifying of our vision of the Ideal—and then for realising something of it, day by day, upon our homely earth.

VII

THE CHURCH AND SCIENTIFIC DEVELOPMENT

THE TRUSTEESHIP OF THE NEW POWERS

By the Rev. J. H. S. Burleigh, B.D., B.Litt.

WHEN we speak of the "modern" world we are using a phrase that may smack of arrogance. Even professed philosophers are sometimes found speaking as if their own age had attained finality, as if in their day the tree of knowledge were ripening its choicest fruits. When we find the same pride in being modern expressed in ancient books, we feel that the successive modernities have been but the fleeting waves upon the surface of the deep. The Church's ship has weathered many of them, though sometimes the going may have been hard.

The two great forces of the present time are no doubt Science and Industrialism. If this is the age of science, it is also the age of big business; and the most recent watchword—Rationalisation—would seem to denote that these two forces henceforth are to become even closer allies. Together they must exercise a dominating, possibly even a tyrannical, influence over human life.

Of these two partners science has hitherto received the greatest amount of attention from religious thinkers, and the nineteenth century witnessed an obstinate

conflict between them and the leading scientists. To begin with, at least, popular sympathy was largely on the side of religion, and regarded science as impious. Such is hardly the case to-day. Science has not come empty-handed, but has conferred obvious gifts upon humanity. Little by little it gained in prestige as it harnessed the powers of nature to human service, increased the comforts, the conveniences, and the securities of life, put new powers and enjoyments within the grasp of all, alleviated pain and prolonged life. Nor is there any end to the promise of wondrous invention. Within the experiences of half those now living applied science has operated a complete transformation in the conditions of life. No wonder that the word scientist has to-day a magic sound in our ears.

Of course there is another side to all this which cannot be denied. The war revealed in a lurid light the diabolical possibilities of the new knowledge. The power conferred by science may be misapplied, and may be a curse instead of a blessing. Since the war, we are assured, science has perfected the means of completing the ruin of civilisation.

The undoubted gifts of science to industry, commerce, and finance have not succeeded in lightening the load of the masses as much as might have been expected. They have only perfected the gigantic machine which controls, often so callously, so much of human life and labour.

Furthermore, science has no single and definite view of the direction to be taken in moral and social progress. Both optimism and pessimism are to be found among scientists as to the future of the human race. Experimental groping towards superman might still move

popular indignation, for few would yet be willing to hand over the human race or even a few specimens of it to be bred and nurtured at the discretion of scientific experts.

It was not, of course, with Applied Science that Religion had its conflict, but (1) with historical criticism of the Bible ; (2) with scientific theories of the origin of the world and particularly of man ; and (3) with the philosophy of atomic materialism. Of these the first two, historical criticism and evolution, are now accepted with gratitude by religious thinkers. The doctrine of the verbal inspiration of the Bible raises many difficulties, which are met by a doctrine of the personal inspiration of the Prophets. Evolution, again, need not diminish God or man ; may well be God's plan of development. Creation can be conceived as a continuous process.

On the other hand, the third and most serious bone of contention is so no longer. Materialism is no longer in vogue as a philosophy. Eddington writes : " Recognising that the physical world is entirely abstract and without ' actuality ' apart from its linkage to consciousness, we restore consciousness to the fundamental position, instead of representing it as an inessential complication occasionally found in the midst of inorganic nature at a late stage of evolutionary history." That is precisely what the opponents of materialism always held. Some people are optimistic enough to believe that the conflict of Science and Religion is therefore at an end, and even that a revival of Religion may be looked for from leading scientists themselves. We may rejoice if it is true, as Eddington says, that " religion first became possible for a reasonable scientific

man about the year 1927." We may rejoice still more in the personal testimony to religion of world-famous physicists and biologists. But we may be relieved that we are not " offered a God revealed by the quantum theory and therefore liable to be swept away in the next scientific revolution."

It is not likely that any analysis of matter will bring us to Spirit, or that either biology or psychology will demonstrate the existence of God. But science, in the persons of its leading exponents to-day, recognises the importance and even the validity of mystical religious experiences and insights alongside of scientific insight. Science and Religion are akin, and the impulse to modern science is felt to be a genuinely religious devotion to truth. Some might even assert that there is more true religion in the scientific enterprise than in many of the secular activities of the Church. While to the popular mind science will increasingly acquire prestige and be thought of as a source of utilitarian inventions, the breath of its life will continue to be not utility, but whole-hearted religious devotion to truth.

We are not to assume that the conflict of Science and Religion is over *in the sense that we may assert what we like in the name of religion and remain immune from scientific criticism.* What is conceded is that man must relate himself with the universe not only intellectually, but also emotionally, morally, and spiritually. Science, Art, Morality, Religion are not independent, disparate endeavours. Still less is one of them to be regarded as real and the others as imaginary and delusive. All of them are necessary for the approach to reality, which is as complex as man's own nature. If it is felt that we are far from the older doctrinal positions, and if

the demand is for a definite "picturable" theology that the plain man can understand, we should remember that "picturableness" is not necessarily a quality of truth.

Materialism owed its attractiveness to this very quality—the simplicity and obviousness of its view of the world. But it has given way before more penetrating analysis. Definite and picturable theology is often open to the charge of being, albeit unconsciously, little more than a supra-mundane materialism, sharing the strength but also the weakness of its mundane rival.

The second dominating factor in modern life may be called Industrialism. If there has been a conflict between Science and Theology, modern Industrialism presents perhaps an equally formidable opponent to Christian Ethics. It has become a commonplace to trace the origin of Industrialism to the Reformation. Protestantism was markedly individualistic, and while banishing the asceticism of the monk, taught a new kind of asceticism of secular work and thrift, both to be pursued with devotion as the service of God.

When scientific processes came to the aid of individual ability and energy a new age of Industrialism began. The craftsman gave place to the machine and the machine-tender, producing standardised products by the mass, and the more the cheaper. This process has, of course, the advantage of raising "the standard of living" all round. It puts many articles of comfort or even of luxury within the reach of all. Until recently, at all events, it seemed to offer some security in place of the precariousness of agricultural times.

But Industrialism has other effects. To a few leaders it offers scope for the exercise of commanding powers, but to the many it means the disappearance from their labour (*i.e.* from the most important part of daily life) of all personal self-expression and consequent satisfaction. They become depersonalised parts of a gigantic machine.

The old struggle with Nature may have been abrogated, but a new struggle has set in with the controlling powers of Industry which are not always understood. It is readily assumed that political power can do almost anything for those who have it. Psychologists and moralists deplore the abnormal strength of the herd instinct in city populations, as producing injurious social results on the one hand, and on the other a disposition to find solitude intolerable.

Even Education tends to become a training in technical aptitudes, and Science a handmaid of big business.

Is the university of the future to be simply a technical and medical school ?

The challenge to Christian Ethics is unmistakable, and along at least two lines. Christian ethical thought is individualistic. The individual is precious in the eyes of God. " There shall be joy in heaven over one sinner that repenteth more than over ninety and nine righteous persons which need no repentance." Faith and virtue are responsibilities of the individual soul. Singly men go by the narrow way. Each man carries his own Cross. But in our complex industrial society the individual is lost in the system which shows no tenderness towards him and leaves little room for him to exercise tenderness towards others. The more

tightly the reins of efficiency are drawn, and economic pressure compels that they be tightened, the less room there is left for personal relationships.

Even with the best will in the world, it has become confessedly hard to apply Christian principles within the sphere of Industrialism; and not every one will be prepared to say, "So much the worse for Industrialism."

Again, Industrialism has been a source of untold wealth in which all have shared, though not equally. This wealth simply clamours to be enjoyed, and the provision of enjoyment becomes itself a prosperous industry. There seems to be neither need for nor benefit arising from the renunciation of pleasure. Pleasure-seeking is still a phrase of ill savour in the pulpit and on the lips of older folks. It is like the name of some deadly sin. But for most people it is rather the normal and natural employment of the leisure hour, and the provision of pleasure not only keeps pace with the demand, but also seeks to stimulate the demand. Under these conditions Sabbath Observance is threatened, and the old maxim of "plain living, high thinking" is given up. It may be that the picture of Jesus as the "Man of Sorrows" requires some correction, but it will not be easy to construct a Christian Ethic of pleasure-seeking.

Just because the industrial machine leaves so little room for the satisfaction of personal aims and powers, so much the more is leisure valued as an escape to a better state, to freedom. It is only in leisure that the worker becomes his own man, free to follow his bent. Her holiday is Pippa's Day. Perhaps this is Christianity's opportunity. Industrialism cannot claim the whole man, but must let him off the chains. The

allurements that challenge his interest as he goes free may, of course, be unworthy, selfish, or base, but they need not be so. If he were able to enter the worlds of science, art, literature, history, nature, looking for his pleasure, he would find a new interest in things of the soul, which are also the things of Christ.

VIII

THE HEALING OF BODY AND MIND

A CHRIST-LIKE WORK FOR THE CHURCH

By Colonel P. S. Lelean, C.B., C.M.G., F.R.C.S.

THE view that a great rôle awaits the Church in the betterment of national health will surprise no one aware of the great services rendered to the sick by the Church at the zenith of its power. That power has waned, but the traditional, intimate association between the care of body and soul still survives in clerical ministrations to the sick in hospitals provided by the charitable.

Thus the Church now has hands, formerly employed in nursing the sick, free to seek a strangle-hold upon the causes of sickness ; it has energies to transfer from mere death-dodging to improving national health to the utmost of human capacity for evolution and happiness. The world which has followed the Church's lead in preservation of the unfit now awaits its wiser lead towards elimination of unfitness and increase of fitness in every sphere—physical and mental as well as spiritual. But the Church which senses that appeal of expectancy has certain initial questions needing affirmative replies before action calls for consideration.

Are the burdens of unfitness and the benefits of universal fitness so great as to demand and inspire a betterment crusade, organised and led by the Church in the interests of humanity ? Is such an effort a vital duty of the Church ? Would the Church that responded successfully to that duty regain dominant influence in our national life ?

A consideration which thus goes to the root of the matter is that of the total national loss by unfitness. The precise figure is still unknown, but the latest available data provide some indication of its immensity. Thus, sicknesses of over three days' duration cost Scotland alone—for out-of-pocket expenses and annual loss of over 7,000,000 weeks' work—some £31,000,000 a year. To that vast sum large additions must be made for loss of output and business caused by minor maladies, and for the huge aggregate inefficiency of those who are " off colour " or " below par." One estimate puts the Scottish total for the foregoing items at £50,000,000 a year—apart from loss of markets and foreign trade—but no estimate can assess the resultant cost to humanity in stress and anxiety, in marred homes and disillusioned lives.

The urgency and importance of this matter may further be illustrated by National Health Insurance data. The sickness benefits paid last year in Scotland amounted to £3,361,000, and the value of the associated loss of time (averaging 15½ days per worker per annum) was £14,580,000. But even more grave than the amount of these payments for sickness and disablement is the extent and rapidity of their increase : between 1920 and last year there was an increase of 99 per cent. in the payments, while the number of insured increased

by only 9 per cent. Whether this startling increase—which threatens the whole insurance scheme with bankruptcy—be due to physical sickness or the worse mental sickness of antipathy to work, it must be remedied if this nation is to survive. No finer service lies at any hand than to promote effectual remedy.

The reward of success can be gauged by the results of eliminating sickness with its dead losses for hospitals, dispensaries, homes, special schools, doctoring, medicines, and time. The economy is of a magnitude that would solve the housing problem and eliminate slums. It is certain that a large proportion of sickness—as yet we do not know how much—might be prevented forthwith were the existing knowledge regarding health universally known and acted upon.

But no effective enthusiasm will be aroused by such mere defensive action having the uninspiring purpose of reducing losses: we need the hope and inspiration of a great, popular, forward movement — the mass impetus that surges to success. And perfect national fitness is a cause big and inspiring enough to fire every imagination. To the individual it means the exultant joy of youth, the maximum efficiency and achievement of maturity, the content of healthy age ending as peacefully as the falling of the autumn leaf. To the nation it means material prosperity. To the race it means life upon a higher plane in every phase of evolution. And to the Church which initiates and sustains that movement it means the dignity and influence of a national status.

The extent to which sickness and unfitness might be rapidly reduced by universal observance of the known laws of healthy living can only be briefly indicated

herein. Diseases so diverse as venereal, alcoholism, rickets, itch, and "colds" might be eliminated forthwith; such diseases as tuberculosis, hereditary syphilis, dental decay, crippling and defective sight might be reduced to trivial proportions in the next generation. The quality of the nation might be improved enormously in a year or so by a general, intelligent use of the knowledge we already possess about just three matters—proper food, fresh air, and suitable exercises, while maternal care, with fully instructed intelligence guiding its devotion, could rapidly produce a race so fine as to be almost unmarred by physical defects.

But such universal betterment can only result from universal education in the art of healthy living, and from the awakening of a national will to be fit. We possess an amount of unused knowledge adequate to achieve great results if imparted to all; we have the means; *what we lack at present is mass instruction and enthusiastic, well-organised, co-operation—both of which might be forthwith provided by voluntary effort of the Churches at a relatively trivial cost.* Every centre of population has its doctor and some place of religious assembly, in which the elementary laws of health might be taught to all ready to learn.

It is, however, with the young rather than with the mature that the chief hope for the future lies continuously—for both the nation and the Church. Youth and adolescence at the Church doors seek the happiness which is their birthright, and demand outlets for their physical and mental energies, their social and latent religious instincts. The Church which has nothing to offer them but ritual and gloom must inevitably lose its life-blood of youth. The State has no right to expect

good citizens while its educational system subordinates to mere intellectual exercises vital instruction in the duties of good citizenship—of which the art of healthy living is chief — and while it ignores the dominant physical and social needs of adolescents.

Two-thirds of our adolescents belong to no organisation which caters for their after-work existence ; their aimless, restless dullness is as pathetic as it is dangerous in making them an easy prey to all anti-social influences which take full advantage of the impressionable age ignored by Church and State as such.

For early adolescence the greatest need is healthy play, with all its natural, invaluable educative action upon the developing mind and body. These youngsters want light and mirth and natural, frank association with the other sex—a widened family life at its jolliest and best. And they also need the autonomy so seldom offered them. The church hall that is open every night of the week for games or physical training, or that affords a centre for organising afternoon rambles, evening swims, and summer camps or wander tours, that hall is meeting imperative modern needs, is performing grand national service, and is retaining under its wing the boys and girls who later will seek education in its social, communal, and religious duties under the same auspices.

The ratio of cost to profit would be trivial nationally, for in such an atmosphere the rising generation would steady to its racial duty of rearing another brood of sturdy youngsters under home conditions so healthy as to ensure perfect development to physical perfection free from all disease.

IX

INDUSTRY AND THE LAND

AN IMPERATIVE DUTY OF THE CHURCH

By Professor J. W. Scott, D.Phil.

IN language likely to be memorable as long as English Literature lasts, Matthew Arnold taught the nineteenth century the difference between being very zealous for the Lord of Hosts and *making sure that it knew what the Lord required of it.* The virtue of zeal, he believed, hardly needed further stressing. It was important to desire to do right, but how to do it was the real problem.

The attitude is congenial to us still. Certainly we should account it strange if people baffled by a purely economic problem—even a Church in grief for the vanished farms and deserted glens and decaying rural life of Scotland—should see in it all just a failure of national righteousness, and place their hope in a spirit of repentance and a new resolve to let the Will of God prevail.

Yet before this grave problem of her vanishing rural congregations is pronounced an economic question and nothing else, I wish the Scottish Church would give some sustained study to one who lately came among us teaching a very different thing; an economist fully

entitled to rank among the great preachers of an age; one who almost forty years ago saw something ahead of British rural life uncommonly like the strangulation now threatening it; and who could hardly interpret the blunders from which he perceived it all to spring, except by a failure of national righteousness.

Cecil Balfour Phipson died disregarded in 1906, and it is not my purpose here to speak of him. I will only say that where Carlyle and Ruskin are canonised it is astonishing that he should have been forgotten. His extensive works, best shortly described as Ruskin reduced to science and lit with the Christian hope, now lie scattered in the back streets and byways, recoverable only by the fortunate, for a few pence, from costers' barrows and the dust of second-hand bookstalls. My desire at present is to invite any who believe in the Church's custodianship of the Divine Oracles to consider one of his positions. Has the balance of Agriculture and Industry been upset, and the State deprived of stability, and the Church of her great rural membership, chiefly because certain first principles of equity which were the Church's special concern have been long unconsciously transgressed; and is it possible at this late hour for her to re-assert them to her own and the State's recovery?

It is hard for an industrial age to understand or believe that the nature of progressive industry is to waft men on to the land; that it only drives them from it when interfered with. So inexorable is this operation of economic force, however, that if we cannot clear the blocked channels by which it naturally bears men back to the soil when Industry has finished with them, there is danger lest its pent-up tides burst through and

accomplish, in manifold confusion and wreck, what we have unwittingly forbidden them to do gradually, quietly, and in natural order.

I can hardly think how better to exhibit the blocked passage of which I speak than by going back a few decades to a real incident of land-deserting, enacted when the rural problem was younger and perhaps more easy to understand than now. It is taken by Phipson from the *Belfast News-Letter* of January 15, 1887, and concerns a deputation of tenants who waited on the then Lord Londonderry to implore of him a reduction in their rents.

Their spokesman, a Mr. Adair, a tenant farmer paying £92 8s. per annum, had explained that in the year just closed (1886), prices of farm produce had fallen to half what had been obtainable in 1870–8. He urged that it was impossible to pay the old rents. He had, however, an offer to make. If His Excellency would accept his rent in kind instead of in gold, he would ask no reduction. In earlier times, he explained, five tons of wheat and three one-year-old cattle almost paid his rent. Those were good times ; and now, when it took so much more produce to obtain the gold, " surely his Lordship was not going to double the rent his esteemed forefathers had charged him."

Lord Londonderry's reply seemed unanswerable. It was to the effect that although his tenants might be paying double, he was unfortunately not receiving double. He was, in fact, receiving only a fraction of what his predecessors enjoyed. He had at first proposed, as the utmost he saw his way clear to doing, a reduction of 10 per cent. His tenants " were asking for a reduction of 30 per cent. to save them from

ruin." He decided to raise the 10 to 15, adding this defence :

" As I am anxious that you should fully realise to what extent I have regarded my personal interests in coming to this decision, I will frankly state that, having carefully calculated the disbursements that must be made on account of the various outgoings incidental to this estate, such as interest on charges, taxes, succession duty, cost of improvements, maintenance and repairs, besides the various local subscriptions which I have no intention of reducing, I find that in consequence of making you the substantial allowance that I now propose, I cannot expect to derive one single shilling from this year's rent for my personal use."

It does not matter very much to us whether all the Marquis's arguments were strictly watertight. The point is that he had let these farms at a steady rent and the money was still owed to him. He could not go to his own creditors and plead that, as the value of pounds had changed, he did not owe them so many ; and what he could not do to others the tenants could not do to him. Here he was on indisputable ground. And the deadlock is that the tenants also were unanswerable. Both were in the strangle-hold of a circumstance which neither understood. Neither of them understood that it must be some one's business if pounds changed their value. It is our problem still. Does that happen ? If it does, then no matter whether it be done by debasing the metal or by some other means, there is a moral issue. The question is only whether it happens or not. Are farmers really paying more than their rent, when ostensibly the value of their produce has sunk ?

Lord Londonderry's tenants owed him a certain

annual amount of what we call economic value—or "Value" in its economic shape. They were said to owe certain pounds and this must be assumed correct. The whole social structure rests on continued contracts in money, and to abolish this would bring it down with a crash. The question is only whether, in paying the agreed pounds, those people were really paying the value owed. Had their cattle and corn sunk in value? Or had the tape-line by which they were measuring possibly stretched? Had the pounds themselves changed?

The question admits of a definite answer. If we are to believe with the New Testament that the ultimate Value is life, then, as Fichte long ago pointed out, *there can be no other economic measure of it than the material which sustains it through a given unit of time.* Only a pound which continues to represent the same amount of typical human food, from place to place and from year to year, maintains its value without enhancement or debasement. There can be no question of giving any other material object this position. Man has need of many things, but of food first. The town does not support the country in the same ultimate sense as the country supports the town. Had those tenants been colliers or weavers or joiners or masons they would have had to reckon the value of their produce in terms of something else. Being agriculturists, their produce is itself the standard. The economic value they owe is just the value embodied in so much of that. Their pounds do not measure the value of their produce but are themselves measured by it.

To us creatures of urban civilisation who live, move, and have our being in a universe of ready cash, floating

property, and liquid assets, any view which measures a pound by its purchasing power over a definite sort of "central" agricultural produce appears arbitrary. Strangely, and yet very intelligibly, we cannot understand giving first place to the products of the earth, and not to stocks or bonds or anything which money is used to buy. Why, we ask, make the agriculturist's special product the clock by which to test the constancy of the pound ? Is not the true criterion its purchasing power over "everything"—wheat, gold, share certificates, insurance policies, betting coupons—all things whatsoever that civilisation offers for sale ? Why not make up a typical urban "basket of goods" and ask whether our pound keeps a steady value in terms of that ?

But man's powers, under industrial civilisation, are almost coterminous with his whims ; and we cannot treat the total output of Vanity Fair as criterion of its own value, without entrusting ourselves to quicksands. We must seek within the motley assemblage of its products for something whose value is indisputably solid, which gives a foundation on which to build ; something which can be a medium of expression to that primal Justice and Equity which are the essence of the ultimate Value itself ; giving the latter an object, something in which to take hard, definite, concrete shape ; something real, concerning which to *be* just and equal. And it simply happens that there is such a thing. Life has a material support which man must continuously provide. And it costs steadily the same pains and trouble in an average year. Society has built its intercourse upon the interchange of presumed equal quantities of it. At our peril we let these tokens become unequal, hampering

and afflicting and ultimately paralysing the humble and helpless class which literally carries us all.

Only if the measures, in terms of which their rents are charged and their receipts taken, contain always roughly the same real value can the tillers of the soil remain on the soil. On the other hand, if the value-measures do remain roughly correct to them; if he whose labour produces the one thing of obviously indisputable and invariable economic value finds this thing—namely, his farm's produce in a typical year—to be always the same money to him, we need not be surprised to find that all else naturalises itself; and that this money, which registers his gains faithfully in his own natural, rural world, becomes a faithful register of real values throughout the shapeless, liquid, industrial world also which surges and sways above him. Let there be but this degree of stiffening in it, and he can carry it all on his shoulders, except for one contingency not very likely to occur, namely, the wholesale industrialisation of agriculture itself. That contingency excepted, the rural worker can now offer the superfluous urban workers employment at his side as fast as Industry dispenses with them. He only needs to be allowed to pay for his land in food, and never to be mulcted of a larger payment than he or his forefathers undertook. And I would fain know by what right such an issue is regarded as a purely economic question, an intellectual affair, and therefore *not the concern of a Church which addresses itself primarily to the wills of men.*

But there is no need to labour the point. For ethics and economics are not so separate as they seem. Whether the preserving unaltered "to the tenant, his heirs and

assigns for ever," a money rent of an agreed real value be a moral duty or not, it is the stroke which delivers Industry. It places Industry in a position to advance without strangling itself by its own motion. And self-strangulation is the infirmity from which it is calling to be delivered.

We are visibly reluctant to look in the face the *impasse* which Industry has reached. We are slow to recognise that industrial advance has come to mean simply clearing men out of the way of the oncoming waves of machinery. Where are they to go ? We do not want to fall out with machinery ; it is against our tradition. Yet the best economic thinkers have a growing difficulty in suppressing what one can only call the Luddite mentality in their own breasts. They strive to believe that the machines are no enemy ; that combination, mass production, rationalisation of industry and the rest, although temporarily inconvenient, are self-correcting in the end. That is true on one condition only. The men rendered superfluous by the higher organisation must find themselves automatically passing through to the one place where the machines are not the same danger, namely, the land. It is the nature of the economic process itself to pass them through. Land does become more remunerative in proportion as fewer of the total who live on it have to be diverted from food production in order to run Industry. Let but so much average-year food be so much money—to put it quite concretely, let pounds be simply notes, sacrosanct, unforgeable, beautiful, convenient, which are issued in such regular quantity by a responsible Government that the same amount of them tendered in the open market will be — not " convertible into "

but spontaneously taken in exchange for the same quantity of middle-quality wheat in a year of average plenty (and hence for more in a bountiful year and less in a scarce one)—and the great beneficent economic forces have been given head. They have free course. The industrialists are free to become a progressively smaller proportion of the total workers ; an army more and more easy to keep, but providing as much as ever, thanks to the magnificent and always improving industrial tools. The principle of the development is that whereas the ninety food-producers who had at one time, to support themselves and ten—the ten being needed to provide other things—are free, now that the industrialists are reduced to perhaps a fifth of the number, to become ninety-eight food-producers, who keep themselves and two. The whole community is raised instead of being afflicted as machinery develops. Hence Phipson's central thought : to buy with food and abide faithfully by rents undertaken in terms of food allows industrial progress to waft men back in a continuous stream on to the land, instead of letting them gather into great dole-drawing multitudes, or press into the poor, overstocked, black-coat jobs, or otherwise cling on to the machines which have really put them out. In these conditions we can look with equanimity upon the endless " economies " which Industry is urging upon itself. They will still very roughly and brutally press men out of employment. All the " problems of transition " will remain. But they will be hopeful, because problems only of moving people and re-educating them for other than their previous work, not problems of creating the work. The very out-pressing of men from Industry, properly understood, is a thrusting of food's purchasing

power upwards. It is an enhancement of the remunerativeness of the land. That the land pays better and better, and thus invites on to its broad breast a larger and larger proportion of the total people, is the natural result of economic progress. And it operates of itself, except in so far as we insist upon a spurious liberty to alter rent terms, either by changing the number or interfering with the quality of the pounds in an agreed rent.

X

WOMAN AND THE CHURCH

PIONEERING IN SOCIAL RIGHTEOUSNESS

By F. Marian M'Neill, M.A.

THE teaching of Christ was so revolutionary that people simply could not stand it. So they put Him to death. But that did not really help them at all, for death could not kill Him. He rose again.

It was His enemies who actually put Him to death, but of His own disciples one betrayed Him; another, within a few hours of protesting his devotion, denied Him; and those who came to watch with Him in Gethsemane slept during His hour of agony. Because, though they agreed with Christ's teaching in theory, when it actually came to the bit, and they found themselves up against the massed forces of tradition and prejudice that we call public opinion, they were not sure whether, after all, they could go quite the whole way with Him—yet, anyhow.

History repeats itself. To-day, those to whom the teaching of Christ remains anathema go on crucifying Him, and with precisely the same result: each crucifixion is followed by a resurrection. For a thousand deaths cannot kill Christ: a thousand falsehoods cannot kill Truth. To-day, of the millions who do verbal

homage to the message of Christ, and of the thousands who honestly believe that of all the world's prophets and teachers who have sought and taught some measure of the truth, Christ alone had a flawless metaphysic, there are many who continue to betray or deny Him, or who go comfortably to sleep in a time of testing ; for again, though they agree with Christ's teaching in theory, when it actually comes to the bit, and they find themselves up against the massed forces of tradition and prejudice that we call public opinion, they are not sure whether after all they can go quite the whole way with Him—yet, anyway.

The crime that Christ committed in the eyes of His generation was the most unforgivable of all crimes. He made them uncomfortable. He made the staggering statement that the ruling principle of life is love, and gave to men a new commandment—that they should love one another. A more revolutionary idea could not be conceived. Its application, it was obvious, would set the whole world topsy-turvy. It meant the negation of age-old tradition, the destruction of deep-rooted prejudice. It meant burning the roof over one's head, and burning one's boats behind one. It meant ravaging the earth with fire and sword. It meant—— Well, is it any wonder they crucified Him ?

The implications of Christ's teaching in regard to human relationships are tersely summed up by St. Paul : " There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus." It follows that the task which devolved upon the Church—the organised followers of Christ—was the breaking down of all barriers of race, class, and sex.

How far, after two thousand years, has the Church succeeded, or attempted to succeed, in breaking down the barriers of sex ?

In the early days women took a prominent part in the life of the Church—more so, it appears, than was agreeable to some of their male fellow-workers. In the chapter of greetings which closes the Epistle to the Romans, Paul salutes almost as many women as men—" Phœbe our sister . . . for she has been a succourer of many, and of myself also . . . Priscilla and Aquila, my helpers in Christ Jesus . . . Mary, who bestowed much labour on us "—and many more. But when the ferment and fervour of the early days subsided, women gradually sank back into their old subordinate position.

In the Middle Ages we find a fanatical reverence for virginity (resulting in the great monastic orders) side by side with a fanatical contempt for women as a sex. Men found it almost impossible to live up to the ascetic standards they had imposed upon themselves, and for their struggles and lapses, like Adam of old, they blamed the woman. The virulent abuse heaped upon the sex by the early Fathers has to be read to be believed. Even marriage came to be regarded as a fall. The one favourable reaction was the recognition of the vocation of women for the religious life, and the emergence of the great religious orders. The convents, despite some abuses, provided scope for the development of very diverse talents, and their suppression in England and Scotland after the Reformation deprived women of practically their sole opportunity of a career outside of marriage. On the other hand, the Reformers re-affirmed the dignity and sanctity of marriage. One can

imagine with what zest the average man—*l'homme sensuel moyen*—discarded the grotesque conception of woman as the Gate of Hell for the blithe philosophy expressed in Martin Luther's celebrated couplet of "Gay Sçavoir":

> "Wer nicht liebt Wein, Weib, und Gesang,
> Er bleibt ein Narr sein Leben lang."

It would have been well for Scotland had Calvin been equally human! Luther, however, considered that the whole duty of woman was to "remain at home, sit still, keep house, and bear and bring up children," whilst Calvin's highest praise of his wife, after her death, was that she never hindered him in his ministry! For the Reformers, in brief, Martha had chosen the better part, and it was not until the emergence of the Quakers that the complete spiritual equality of the sexes—a corollary to their central doctrine of the Inner Light which shines on men and women alike — was asserted. Quaker women have done remarkable work as itinerant evangelists, and have been in the van of all the "humanitarian" movements of the last hundred years. Others have followed their lead, and in the English Free Churches women are now eligible for any post or function, though in practice—owing mainly, one assumes, to apathy—the ministry is virtually confined to men. In the Church of England there is a strong movement for the admission of women to the priesthood, but the official attitude expressed in a resolution of the Lambeth Conference of 1920 remains unchanged:

"The Order of Deaconesses is the one and only Order of the Ministry which has the stamp of Apostolic approval, and is for women the only Order of the Ministry

which we can recommend our branch of the Catholic Church should use and recognise."

And that is virtually the position in the Church of Scotland to-day. Though the Church is being reorganised in order to cope with the problems of a new age, women, to whose devoted service the Church owes so much, are still debarred both from its ministry and from any share in framing its laws.

It is true that the Women's Meetings, which are held contemporaneously with the General Assembly, have come to be regarded by many Church members as of equal interest. But these meetings have no legislative function whatsoever. "They may be regarded," we read in the report of the last Assembly in *Life and Work*, "as safety-valves, a means of self-expression, releasing loyalties and enthusiasms which would otherwise be pent-up and lead inevitably to dissatisfaction and discontent." Within recent years women have been elected to some of the Assembly committees; but they are not, for instance, on the Maintenance of the Ministry Committee, which "owes so much to their efforts, and might owe more if they were." (I quote from the same report.) Members of the Women's Foreign Mission Committee have recently been admitted to the floor of the Assembly during the discussion of Foreign Mission business, with the right to take part in the debates, and this year the same concession was made to members of the Women's Home Mission. But they may not vote. On occasion, too, women are permitted to give addresses at the evening sederunts. And that is as far as Scotswomen have got in their relation to the supreme court of their national Church.

How comes it that in the long struggle of women for freedom—in a land, moreover, that has always valued freedom so highly—the Church of Christ, with its glorious charter of spiritual equality irrespective of race, class, and sex, remains the last stronghold of sex differentiation and prejudice? Is "the stamp of apostolic approval" really of vital importance? Is it quite fair to put all the blame on St. Paul?

"Neither Jew nor Greek, neither bond nor free, neither male nor female . . . in Christ," wrote the apostle. It is true that he was not consistent. What he did see, and preach, and definitely establish was that "in Christ" there was neither Jew nor Greek. To the Jews, who had long cherished the conviction that they were the chosen people, this theory was naturally startling and displeasing; but as their belief in their racial superiority was not shared by the rest of humanity, it was not so very difficult to uproot. But with the questions of slavery and the subjection of women it was quite another story. Even if St. Paul had attacked them with the same vigour with which he attacked the theory of race privilege, it is doubtful if he would have made much impression, for these institutions were supported by age-old tradition and world-wide custom. But he did not whole-heartedly accept the equality of slaves with their masters, or of women with men. The same voice that declares "neither bond nor free" instructs slaves to obey in all things their "masters according to the flesh"; the same voice that declares "neither male nor female" declares also that "the head of every man is Christ, but the head of every woman is the man." How can one reconcile these discrepancies?

It is recorded that St. Columba answered one who

marvelled at his visionary powers, "Heaven has granted to some to see, on occasion, in their mind, the whole of earth and sea and sky." Of such a vision none but Christ appears to have had more than momentary glimpses. Possibly it was in one of these rare moments that St. Paul uttered his illuminating words; in the ordinary way he appears to have regarded the subordinate position of women as in the very nature of things. Still, it is questionable whether in his attitude to women the apostle is quite as black as he is painted. We certainly read in his Epistle to the Corinthians: "It is a shame for women to speak in the Church." But if we look up the word rendered *speak* in Liddell and Scott's *Greek-English Dictionary*—a standard work—we find it translated, "to chatter like monkeys, to twitter like birds." It does seem incredible that a mere careless translation should have been permitted for so many centuries to limit the usefulness of women.

In any case, why, in so vital a matter, should the letter of Paul's teaching be allowed to eclipse the spirit of Christ's?

There is not a syllable in the recorded teaching of Christ that suggests any shade of differentiation between women and men. His message was for humanity, and it was precisely because He regarded women as human beings first and as women afterwards that their response was so remarkable. If He did not affirm their spiritual equality in so many words, it was implicit in all He said. Of course this attitude did not escape remark. "The disciples marvelled that He talked with a woman." And with such a woman! Really the Palestinian Mrs. (or should it be Mr.?) Grundy must have had some rude shocks. For instance, when they brought Him the

woman taken in adultery. Was there not humour in His retort to the " What sayest thou ? " of her accusers ? But so gross was the violation of popular prejudice, so preposterous the idea that the same standard of sexual morality should be applied to both sexes, and, above all, so alarming the thought that Christ's act of emancipation of this " fallen " woman might be regarded as a precedent by other women, that several of the ancient authorities actually omit verses 8–11 of the chapter (John viii.), whilst the revisers have placed the whole story in parentheses ! This sort of thing follows naturally from the exclusion of women from the councils of the Church. It was, I believe, that remarkable woman, Mrs. Josephine Butler, who first brought the charge of sex bias (whilst admitting the honesty of their intentions) against the translators and commentators, notably in regard to the methods by which the canon of Scripture was selected. Why, she asks, was the story of Joseph and Potiphar's wife, which describes a noble youth's resistence to a lustful woman, included, and the story of Susannah and the Elders, which describes a noble woman's resistence to two lustful men, rejected ? " That cannot be true," say the men ; " it must be apocryphal." And why was the Book of Judith excluded—that splendid example of a woman's patriotism and wisdom ? And why the Second Book of Esther ?

" The first book . . . in which the heroine seems in every way subservient to the King, living only to give him pleasure, abasing herself at his feet, and trembling at his presence, this is purely canonical. Doubtless the learned council thought it an excellent example to set before women ; but when they came to study the Second

Book of Esther, in which the soul of the woman rises in revolt against the drunken and licentious monarch who owns her as his chattel, they shake their heads in doubt. That part of the story must be apocryphal. And so we have the prayer of Queen Esther, for herself and her people, one of the most beautiful outpourings of a woman's heart ever penned, excluded from the Scriptures."

If the struggle for the free development of human personality has been hard for men, it has been far harder for women. Here and there, throughout the history of the Church, individual women like St. Catherine of Sienna, St. Theresa of Spain, and St. Catherine of Genoa have been honoured for their special gifts and achievements ; here and there a Father has raised his voice in support of the full participation of women in the life and work of the Church—St. Chrysostom, for example, regretted the separation of the sexes in the Church of his day, and considered that the early Church assembly without distinction of sex was " worthy of Heaven "—but the whole weight of custom was against any recognition of spiritual equality.

To-day that equality is admitted in theory. Why is it denied in practice ? After all, there is some excuse for St. Paul, who ordered the life of the Churches he founded in accordance with the customs and conventions of the day ; but what excuse is there for our Scottish Fathers, who order the life of their Church in accordance with the customs and conventions of the day before yesterday ?

The whole tragedy of the Churches to-day is that

they have got so hopelessly out of touch with the modern spirit (I refer, of course, to the Churches as a whole, for we have some splendidly modern men within them), and until they are thoroughly infused with that spirit, they can hope to be little more than the nominal guardians of the spiritual life of the nation. The "ninety and nine" are steadily escaping from the shelter of the fold, nor is it of any use trying to control the adventurous ones by tying them to their mother's apron-strings, like the Church of Rome, or by playing the heavy father, like the Protestant Churches. The Church has got to recognise that the lively, intelligent, questioning young people of to-day don't care a straw about the doctrines and dogmas and theological hair-splitting in which their grandfathers delighted: that they have discarded the verbal infallibility of the Bible as completely as the Reformers discarded the infallibility of the Church; that they decline to do this or to refrain from doing that because it is or is not in accordance with Christian ethics. The age of taboos is past. The human race is growing up. Discipline must come less and less from without, more and more from within. The younger generation tends to regard Christianity as an empty academic theory (who can blame them after the lesson of the war ?), and it has no use for empty academic theories. What it *does* want is a practical solution for its problems, which are vastly more complicated than those of the pre-war generation.

One of the two main problems to-day (the other being property, with which is bound up the question of war and peace) is the relation of the sexes. We are only beginning to realise the stupendous social changes

that have been wrought by the emancipation of women. These changes will become more evident as women proceed to organise their victory. Their newly-acquired economic independence has set them largely free from the shackles of sex. They marry if they choose, when they choose, and (within limits) whom they choose. The ranks of the professional prostitute are diminishing. The standards of sexual morality for men and women are approximating: in some sections of society there is a levelling up, in others a levelling down. Virginity, which is mere abstinence from sexual experience, is no longer confused with chastity, which is the maintenance of the sexual life on a spiritual basis. (It is significant that the term "fallen woman" has already become antiquated and a little ridiculous. In due course the functions of "homes for fallen women" will be divided between shelters, clinics, and employment bureaux.) But with increased freedom comes increased responsibility, else freedom degenerates into licence — which has been the inevitable result of the sudden release (its suddenness accentuated by the war) from the old taboos. The younger generation is no longer held back by fear of hell fire, by fear of Mrs. Grundy, or even by fear of "consequences," either (thanks to their knowledge of contraceptive methods) of an unwanted child, or (thanks to their knowledge of prophylactic methods) of venereal disease. So they have plunged in. The wilder spirits, that is. But already there are signs of a reaction. The truth is, as any one who is in the habit of receiving their confidences is aware, that our "emancipated" young Georgians are making no more of a success of their love affairs than their "inhibited"

Edwardian parents, and they are beginning to realise it. Here is an illuminating passage from a recent novel (Richard Aldington's *Death of a Hero*):

"It seems to me that the error of the (war) generation was that they were far too absolute, too general, too dogmatic in their 'ideas' about sex. They would let the social reform bunk distort their view. They had seen in their own homes the dreadful unhappiness caused by Victorian and indeed Edwardian ignorance and domestic dennery and swarming infants; and they reacted violently against it. So far, good. But they failed to see that in the way they set about it, they were merely setting up another tyranny—the tyranny of free love. Why shouldn't people be monogamous if they want to be? Maybe it suits them. Don't be dragooned into it, of course, but don't be frightened out of it if you're made that way."

Distinctly an advance! The question is, how are our dissatisfied and perplexed young people to be helped? Certainly not by any return to the old policy of negation and taboo. The path lies somewhere between the Scylla of repression and the Charybdis of licence.

If the Church is to help, it is not, we may be sure, by official pronouncements on divorce, birth control, and kindred subjects. The business of the Church is to nurture the spiritual life of the individual, and through him that of the community; the practical solution of social problems is the task not of the General Assembly, but of men and women inspired with what we call "Christian ideals"—though these ideals are far from being confined to Christians, nominal or professed.

(Incidentally, the Church should seriously consider the revision of its terminology, which has become barely intelligible outside its own ranks. The irreverent young people of to-day call it jargon.) For this purpose something in the nature of group fellowship is essential.

When one thinks of the wonderful social pioneering of women in the past—Elizabeth Fry in prison reform, Florence Nightingale in hospital reform, and Josephine Butler in the abolition of state regulation of prostitution, to mention but a few—one realises the immense possibilities for women's service. These "groups" would prove an invaluable link between the Church and the various organisations engaged in social activities; for through the discussion of practical problems in the light of religious experience, which is the aim of the "group," we should achieve a deeper understanding and a fuller control of the forces of life.

There is plenty of work waiting to be done by women when their loyalties and enthusiasms are fully released. First of all, we have got to put our house in order. There are people who, for sentimental reasons or simply to avoid discomfort, allow the house they have inherited to remain just as it was in their parents' time: the same furniture—some of it admirable, some of it antiquated and even a little moth-eaten—arranged in the same way, with all sorts of objects scattered about—some useful, some not; some decorative, some not; and the windows, if no longer tightly shut, hardly more than ajar. The younger generation simply won't settle in such a house. They want to simplify. They want to consign the superfluous furniture and the useless or undecorative ornaments to the lumber-room, if not to the flames. They insist that the windows shall be

flung wide open. They demand more "sweetness and light." Well, women love a spring-cleaning. Some of them are actually waiting on the door-step with pails and brooms and dusters. But men hate a spring-cleaning. That, doubtless, is the reason why they appear so very reluctant to open the door!

Another duty for which women seem to be peculiarly suited is the religious education of children. How many children, I wonder, really enjoy an adult service? (They may enjoy the adventure of church, which is a different thing.) How many of us have had our spiritual digestion impaired by the strong meat dished out to us in childhood? Yet the majority of children to whom an adult service is a bore, if not a penance, love a children's service. Special morning services for children, or a development of the Sunday school, might well replace attendance at the adult service. In most other spheres the children are coming into their own. Why not in the Church?

Another matter affecting children—but this is for the "fellowship group," not for the General Assembly—is the business of sex instruction. Incalculable harm is wrought in the child mind by the possession of what D. H. Lawrence calls the "dirty little secret." At present many of the books and pamphlets written to "enlighten" children are distressingly sentimental, even apologetic—"the secret *is* rather dirty, then," is the child's inference—whilst another danger is that, to quote Lawrence's words, "in killing the dirty little secret, you kill dynamic sex altogether, and leave only the scientific and deliberate mechanism." This is clearly a subject for "group" study.

The Church of Scotland, it is certain, will not much

longer withhold from women its full citizenship. Women, it is said with some truth, are the practical sex, and we may be sure that with their full participation in the life of the Church, the accusation that Christianity is a barren academic theory will become increasingly difficult to substantiate. But whether within the Church or without, in the activities it inspires but does not direct, it is essential that men and women should work together. "I hold that to get at the heart of any truth, moral, social, or spiritual," said Josephine Butler thirty-five years ago, "or to deal with the problems touching human life and regeneration, it is necessary to bring to the solution the united intelligence and action of the hearts and the brains of men and women. Neither a man nor a woman can see a truth fully alone. It requires the two. This is being largely realised in social questions, and it is of equal importance in strictly spiritual matters."

The task of the Church to-day is to demonstrate that Christianity—that is, the text of Christ's teaching as distinct from the often faulty glossing of the Church—makes not for the denial but for the fulfilment of human personality; that it contains a principle—*the* principle—by which all human problems may be solved; in a word, that it works.

XI

THE CHILD'S WAY OF LIFE

DAY-SCHOOLS MUST BECOME RELIGIOUS THROUGHOUT

By William Boyd, B.Sc., D.Phil.

WHEN the change-over from the control of education by a special authority to control by the County Council was under discussion in 1929, there was much misgiving among certain churchmen about the future of religious education in Scotland. It seemed to some of them that a body like the County Council, with few or no clerical representatives, might take liberties with the old Scottish tradition; and in deference to their fears various provisions for the safeguarding of religion in the schools were introduced into the new Education Act. The fears and the safeguards were equally unnecessary. Religious education is firmly entrenched in the Scottish schools. What with the good people who want the children brought up in the Faith, and the educated people who appreciate the great cultural value of the Bible, and the growing company who have no connection with the Church and compensate for their own irreligion by wishing their children to be educated religiously, school religion is exceedingly

secure. It is so secure, indeed, that it does not seem to matter how it is taught so long as it is taught, which is bad for school religion.

Except in the case where teachers were people of special piety, religious instruction has always been instruction *about* religion, and not instruction *in* religion — memorising of psalms and catechism, and Bible reading and study. About that there is indeed nothing wrong; the Protestant school must always approach religion on the intellectual rather than the personal side. The trouble is that instruction *about* religion in the absence of an earnest faith on the part of the teacher inevitably becomes formal and unintelligent. This tendency is strengthened by the fact that religion is neither inspected nor examined by the State, and can be perfunctorily taught without any serious consequences. In many cases it is perfunctorily taught, or even not taught at all, when examinations on other subjects impend. Knowing that, some Education Authorities (and some of the School Boards which preceded them) imposed on their schools a religious examination; but the last state of these was (and is) undoubtedly worse than the first. In the train of the religious examination came a further impetus to mechanical learning. Amateur examining is generally inefficient, and even when, by some favouring circumstance, it achieves efficiency, it leads to the stress in teaching going to the wrong things, to the external examinable facts rather than to the spiritual influence. Worst effect of all, the intrusion of an outsider antagonises the teacher and prevents the hearty co-operation of the teacher in the sphere of religion.

A solution of the problem of religious education in

the school that commends itself to some people is to bring the ministers into the school to look after religion. Most ministers have enough sense not to want the job, but even if they did, there is a whole crowd of educational and political arguments against their undertaking it. The strongest argument is that if religion be real, and not matter of form, it must come from within, from the intimate life of the school, in which no occasional visitor has any part.

That, indeed, is a fundamental principle that is commonly forgotten in the whole discussion. Religious instruction is regarded as something special to a particular lesson period, and very often it is. *It cannot be stated too emphatically that unless the whole life of the school is religious, what is learned at the Bible hour is of the smallest account. That, indeed, is the central problem of religious education, and Protestantism has not yet solved it. The Catholic wants a religious "atmosphere" in the school. What the Protestant with enough logic to understand his Protestantism wants is a whole new way of life. That way of life is certainly not to be found in most of the schools of Scotland.*

The prevailing system of coercions and restraints and punishments is often unchristian. There is plenty of human kindness among Scottish teachers, but Scottish education, as a system, frequently depends for its efficiency on strapping. Until the schools of Scotland have learned the lesson of the New Education and have come to base education on glad, willing learning in accordance with individual interests and capacities, the religious instruction will lack the essential foundation of a Christian schooling. Having a name to live, it will be dead.

In the meantime the Scottish people want what they call "religious teaching" in the schools as they are. How can we make the best of the business? Only by recognising the limitations of the school and getting it to make a distinctive contribution to the sum total of religious impression *in its own way*. It is important to emphasise the fact that it has a way of its own, different from the Church's way or the home's way. What is that way? Not to make members for the Church or even to cultivate the devotional spirit, but to deal with religion as a vital part of the common culture we all share, whatever our tenets or forms of worship. The fact of consequence for the school is that the Christian religion has been one of the great formative influences in the making of our people and their civilisation, so that without a sympathetic knowledge of its literature and history we cannot understand ourselves. Apart from any question of believing or not believing, every child ought to know the great literature and anecdotage of the Bible and have some teaching in Christian Ethics. That the school, as the intellectual centre of childhood, is in the position to provide exceedingly well.

But the condition of the school doing so is freedom from external control and supervision. It cannot be repeated too often in this connection that examination and inspection in anything that pertains to the spiritual life of children make for an external efficiency at the expense of the higher appreciations. That is the answer to those who think this claim for freedom in the teaching of religion is pitched too high. The other course has been tried and has failed. It is worth giving freedom a chance.

And what guarantee is there, it will be asked, that

religious education will not be neglected or badly given in the schools? The only possible guarantee is that there is in the teaching profession a large number of men and women of sincere Christian character, concerned to do their best to make their pupils grow up good and ready to respond to the challenge of confidence and trust. If that is a wrong estimate, then God help Scotland and Scottish religion! The forcing of religion on the schools from without will be of no avail.

Coming down from generality to detail, this means that every school would continue to give religious education as at present—that being the will of the nation—but that within broad limits the way in which a school carried through its programme of instruction would be a matter for itself. Though there would be no external oversight, the headmaster might quite properly be required to report from time to time on what was being done. For every teacher there would, as a matter of course, be a conscience clause: a teacher who for any reason did not want to teach religion would have other work found for him, in order to secure that only those who were eager and fit should undertake this responsible work. Dogmatic teaching, in the specific ideas of formularies and catechism, would have no place in the school programme at all; that part of instruction being left to Church and Sunday school. Care should be taken not to hurt tender consciences by rigid adherence to a particular syllabus. And through all, it is to be hoped, the ruling endeavour would be to link up the religious lessons with a good religious school life, having as its outward and visible sign *right human relations between teacher and scholar.*

It might seem that on this scheme the Church does

not come in at all. That would be an unfortunate misimpression. The Church simply cannot be outside anything that affects the religious life of young folks. Seeing that the chance of true Christian influence on the part of the school depends on the Church's success (or failure) in shaping the character of the teachers, it is quite obviously a partner in the school's religious work, whatever methods the school employs. And it has a much larger and more direct obligation than that. The Church must be the co-ordinating centre for all religious education. There is need for the correlating of Sunday-school work with the work of the day school and all the other organisations (like the Scouts) concerned with the spiritual training of boys and girls. Only the Church can do that. There is need for specialised instruction in the science and art of religious education. No organisation is better fitted than the Church to give that. Even the free efforts of the schools can only make their full contribution to national religion if they have proper communal backing and encouragement and guidance. That is the Church's special task.

That the Church will rise to the height of its opportunity, and by a great accession of spiritual power take the lead in every form of religious education, will be the prayer of all good Scots.

XII

THE NEW CRUSADE

AN UNFOLDING WORLD PURPOSE

By the Rev. Leslie Duncan, M.A.

"Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

FROM the moment when the gospel of the Lord Jesus Christ entered into human history it has been a vital force neither to hold nor to bind. From the first it claimed the world as its field and arrogated to itself the right to challenge every movement. The vitality of the Church of Christ at any time, in any place, must be tested by the same criterion. The Spirit cannot be confined within any man-made limits. Discipleship inevitably enlarges into apostleship. God indicates His presence in a Church from which there flows a persistent stream of effort both to Christianise and to evangelise; and to-day, as never before, the world shows its need of a Church or Churches which accept the dual call.

It has often been pointed out that the Church as Church has never been quick to move in any great cause. In the anti-slavery agitation, the Church was tardy and lukewarm and complacently undisturbed

over the miseries of "the perishing progeny of Ham." In the matter of prison reform, the Church had little to say, even occasionally condoning Newgate and Fleet horrors as part of the evil-doers' punishment. In modern social betterment the weight of the Church has not yet been thrown fully into the fight. In missionary enterprise to carry the "glad tidings" to Christless millions, the Church as Church has nowhere led the way. The Moravian Brotherhood claims one apostle in "the work beyond" for every seventy-five members at home; but apart from that phenomenon in our Christian midst, we see the world still waiting for the emergence and the inspiration of a Church whose every fibre shall quiver under the burden of a world's need. "World-Evangelisation in Our Day" is a motto which amuses the indifferent and irritates the incredulous, but let its meaning be clearly understood. It is not a prophecy of what will be, but a faith in what could be if the compassion of Jesus Christ were operative in every member of the body called by His Name.

There may be no Church in our midst in which missionary enterprise is the essence of its being; yet there never was greater need for the world to know Him who is the Church's life. When did Jesus Christ step into history? On no casual day did He make His entry, but on a day when vast movements were afoot. We know of none such before then. Such have not been again until now. Under Roman penetration and enterprise the world as known had become an open road. People previously oblivious to, or only vaguely aware of, one another's existence were face to face and intermixing. One national culture was clashing with another. The mental stimulus of people on people set

up an eager demand for education—education which thought more of ability than of life and character. Are we too touched there? Then, as now, ancient faiths and old loyalties were toppling. A sense of insecurity brooded over all. Suspicion stalked abroad. Aimlessness besieged men's minds. It was then Christ came. He came to answer man's questionings about life. He came to bring power and purpose into human life by bringing God to men. To-day the Church is Christ's body, the prepared instrument of His will. Will it bring the world at this time to God? Perhaps the most noteworthy feature of the past century of Church life has been the persistent outreaching in missionary enterprise of a core of eager spirits driving the Church from within. Pioneer work has won a firm footing in every continent. The way has been surveyed. Will the Church now rise to the challenge and go forward in all her strength?

It is of vital importance for right life that people understand the age in which they live, however difficult it may be to stand back and view the great issues when the world is too much with us, pressing in on every side. As we are men of God, let us test our faith by the question: What is God trying to say to His people of this generation? Now that the striving sons of men, for the first time in history, are face to face on the one great platform of an open world, that name, the Son of Man, will surely at long last acquire its full significance! An old Aberdeenshire woman, taken for the first time to see the sea, watched in silence the restless, heaving motion, fierce attack and sullen retreat. "Does it aye 'tyauve' like that?" was her wondering question. How long will the nations and the races "tyauve"

against one another? Is there any power revealed on earth through which they shall discover the essential oneness of their highest endeavour? Only in the vision of an Almighty Father sending in love a world's Redeemer, only in the awe of that vision of the Church's Lord will the friction and the "chafing" cease, and the now contending energies be set free for common high purposes.

There is a strange sense as of an epoch having drawn to a close at the end of the century which is just behind us. There is a strange sense of all-over newness about the century which now enfolds us. The former all but completed the discovery and opening up of the last of the world's byways. It also invented undreamed-of possibilities in the close inter-communication of part with part. The latter has ceased to wonder at the closer indrawing every day of the very ends of the earth till far away is now near, and the whole is one neighbourhood. People of a new era, we are compelled to begin to know one another, and to know one another as fellows in a great unity. By swift means of inter-communication — steamship, railway, road-transport, telegraph, telephone, wireless, the world press—we are being woven together into the parti-coloured web of a common humanity. The next step must be the drawing together of communication into communion. Geographically, unification is practically an established fact. Economically, we are all in a tightening net. Intellectually, thought is creating a world mind. Culturally, we learn from one another apace. Spiritually, religiously, the process is also everywhere at work. Truth is never merely competitive. Truth is the great unification in which one humanity, with one common

spiritual need, must come to rest on one Almighty God. As we believe, on soul and conscience, that we have the eternal truth of God in Jesus Christ, may the watching world so see Him in the Church of our allegiance that it cannot but respond ! The clearest witness a Church can furnish is the power of God enshrined in the lives of her sons and daughters wherever the world's business finds them.

Imagination has not yet grasped the possibilities under the growing, world-scale integration of life's interests. There is fear as well as hope. It is little to the good if the world's teeming millions are sucked into the whirling life of mart, mill, and mine, to command more material resources, unless they build out of their new occupations a higher, holier human life, ever coming nearer the divine. Migration and dispersion may bring individuals and peoples physically nearer, only to sharpen prejudice and accentuate differences. Three million Indians outside India mix in the world's life. Found in twenty-seven British colonies, in almost every one of them they are a disturbing *tertium quid.* Ten million Chinese outside China exert an influence difficult to gauge. A coloured-student dispersion in every white country is, for the most part, kept aloof from the best social influences of the land of their sojourn, and left to the mercy of influences which can only raise a blush for the impression created. What has the Church of Christ to offer in the way of courtesy and Christlike spirit to those appraising strangers within the gate ? Greatest of all modern dispersions is that of our ubiquitous selves, penetrating and sojourning among every race for purposes of government, trade, and travel. There is a penetration of Asiatic

and African lands by the virile sons and daughters of the West which, all unintentionally, has had an effect on those eastern and southern peoples which can only be described as disintegrating and shattering. Isolation in the world we know is not in the realm of practical politics for any people, especially where their land holds resources which the wider world needs. There is the world's right as well as the natives' right. How then shall relationships be ruled ? What has the Church of Christ to say ? Many of her sons and daughters have carried the spirit of their Master into the daily contacts of race with race. Their faithful witness is to be found in all grades and stations of human service, from the seats of high office through every walk—governor, soldier, man of business, clerk, mechanic, men of God at home or abroad. It would be well, however, that all should realise the influence they wield. The very moment that, say, an African comes into contact with a white man, be the latter store-keeper or governor, tourist, trader, traveller or missionary, the African's wider education for good or ill has advanced another stage. Every white man in Africa, whether he wishes it so or not, is an educator of the black in one way or another. Truly the Church needs to prepare and to accompany those who go forth to plunge into the often unconscious ordeal. They are stirring a world to awakening, and the opening eyes are intently staring and taking in every detail of their life's witness. Asia and Africa by their appraisal are making clearer than ever the distinction between Christianity and Christendom. " Christ is too great for Christians alone " was the recent calm verdict of a Turkish lady. Now that the ferment of the new wine of Western ideas,

poured into the wine-skins of the old Eastern faiths, is everywhere bursting them, does the faith of the West realise the resultant responsibility? Said an Indian observer only the other day: "There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field." We have passed far beyond the day when the shores of an inland sea comprised the sphere of the faith's operation. We have left behind the centuries when the faith claimed a continent and its peoples, and Europe became synonymous with Christendom. Now, is the Church of Christ going on to possess her legitimate kingdom when, for the first time in history, a world-wide society is taking form, and by that very fact challenging the Church to rise to the fulness of her destiny? That great African, Dr. Aggrey, was urged to passionate protest by the assumption that any second-rate religion could be counted good enough for his people, or for any people. The full inheritance of the Church of Christ awaits her. A world survey reveals the magnitude of the claim to be made good. Over one thousand million souls have never yet heard the name of Christ, or they have no understanding of His way.

Not the least important issue in the modern world situation is the swift and devastating invasion of the whole world by Western machine-industrialisation laying hold of countries unprepared for it. Just a century ago machine-industrialisation, all of a sudden, had Britain in its grip, creating conditions of labour, housing, etc., at which a more sensitive present conscience can only be appalled. No one had imagined how it would develop. Half a century ago Europe and America were rapidly following Britain's industrial lead. To-

day machine-industrialisation is already a world phenomenon. It had passed beyond the land of its invention before the Church had dared to cope with it. (Perhaps the Church has not yet made her voice heard with any certainty.) It passed beyond Christian Europe into the Asiatic East, and more recently into the African South, while the Churches of Europe were only slowly realising that here was a sphere for the Christian measure to be applied. To-day machine-industrialisation is making rapid strides among peoples where the forces are few to check and guide along safe channels. The needy, crowded populations offer almost boundless possibilities of expansion of the system, and the question is under what consideration for body, mind, and soul is the ruthless development to proceed. Men, women, and children are the common fodder of a human wastage, from which the best thought shrinks in a great compassion. The discipline of work and the acquisition of skill are big factors in human development to profitable world-citizenship, but the price may easily be too high. What of women workers in the silk filatures and cotton factories of Japan, with an average factory life of fourteen months' efficiency—and then the streets! Sir Atul C. Chatterjee has emphasised the grave menace to India constituted by "the miseries, privations, and injustices attendant on unregulated industry." Speaking of migration under economic necessity from the wide Deccan plains to the chawls of Bombay, Dr. Macnicol declares: "It ought not to be necessary that any one should have to choose between death by starvation and the misery of the slum." Yet in India since 1900 the factory population has more than trebled, and the mining population more than doubled. China

is running in the same race with almost boundless possibilities of expansion. What is so significant is not how things are now, but what things will be, and under what economic, hygienic, and social conditions the world's starvation-level multitudes are going to be drawn into the system. It is a serious question not only for India, Japan, China, but for Europe, America, Britain. There is no judgment being here pronounced against the industrial revolution under discussion. The challenge is to the Church of Christ, on whose heart are the people involved, to bring the spirit of Christ to bear on a movement which is of vital concern to a whole world.

The matter is of further interest because of a double trend of events in the industrial world movement, namely, the increasing efficiency of hand and head of a swiftly multiplying section of the coloured peoples and the decreasing efficiency of a large section of the whites, creating in the process the degraded class of " poor whites " or " white trash " (! !), who frankly earn the coloured man's contempt. Both sides note the trend, and it raises questions and aspirations and fears. Under a growing realisation of ability, servility is sloughed off, never to be resumed. Eager, vital, awakened peoples stream up on the world's stage, expectancy in their minds and on their faces. A colour bar may aim to keep its victims from coming up into full free life and opportunity. It will fail. Let the spirit of Christ among men replace it by a bar of high soul-values, whose aim shall be to prevent any man of any colour from being dragged into the mire.

The stigma of any sort of natural inferiority is being everywhere repudiated. There is no objection raised to differentiation. It may become more and more a

boast. But disparagement is another matter. Disability on the score of race or colour or any other thing which can be used artificially or superficially to bar from any legitimate life's activity will more and more be strenuously and successfully resisted from end to end of the world. If one dares to prophesy, before the world is much older we shall see a growing, glowing pride in the possession of colour. The Negro may well be proud already of the high achievements of many individuals of his race since he came up from darkness. It will soon be remembered only with wonder that Negro was ever spelled with any but a large capital N. As surely as the sluggish Christian conscience moved against slavery to demand its final eradication, so a newer Christian conscience will demand status and honour for manhood and womanhood, irrespective of race or colour or any other man-invented idea of disability. What is best and highest shall be available for all as an inalienable inheritance and possible possession, not merely as a privilege to be granted or withheld according to some outsider's judgment of what is best for a people or of what a people is or is not capable. "For God so loved *the world* that *whosoever believeth* in Him should not perish but have everlasting life." The Church still requires to rise to the height of her faith, and to use more fully the uplifting power of her faith.

The gospel of the Lord Jesus Christ entered the old cultured Greek and Roman world and countered its aimless pessimism and became the source of a new civilisation. It entered a world which was going bad, and it acted as preserving salt, giving the food of life a new taste in men's mouths, making life worth the partaking. To-day the Church of Christ and her

scattered sons and daughters have the same task to achieve, apostles on a far larger platform. Against the grey background of a world of many unsolved questions, they have the task of showing forth the clear-shining figure of the unchanging Christ, the same yesterday and to-day and for ever. The Uplifted Lord has equal power to-day to constrain the world when the world meets Him in reality. When the spirit of the Cross is at the core of a Church's life, in a great forgetting of self and her own needs, in a great giving of herself for a world's need, she will save the world's soul—and her own. The old truth, ever new—" For whosoever will save his life shall lose it ; and whosoever will lose his life for My sake shall find it."

Wherever and whenever Christianity truly realises itself, it is always more than a creed, more than a doctrine, more than a great ethic, more than a wonderful personal salvation. At the heart of the faith is a Cross, and a Cross which calls for a Crusade.

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